

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, AUGUST 17, 1899.

NEW SERIES, VOL. 1, No. 38

To those who are fond of coffee, we would commend to them the Lion Coffee. See their ad in this paper.

The *Religious Herald* is out in an educational number, with a nice new dress, and is rich and racy, with good reading matter.

Rev. J. W. Lee is reported by Bro. J. N. Brown as holding a good meeting at Center Hill church. We rejoice to get revival news.

When in Durant stop in the *City Hotel*, Capt. M. P. Lightfoot proprietor, where you will receive courteous treatment, good fare, and clean, fresh rooms and beds.

Rev. C. M. Morris has returned to our State and may be addressed at Roe, Mississippi. Pastors desiring help in protracted meetings may address him as above.

We met Rev. Robert Purser a few evenings ago as he was on his way home from helping Brother S. Morris, of Clinton, in a good meeting. They had some five or six accessions.

It is said that in the last five hundred years no really useful invention has been discovered outside of a Christian land. "Happy is the people whose God is the Lord."

Dr. Leavell closed a good meeting last Sunday with Concord church, Yazoo county.

There were eleven baptized, seven restored. This church is building a preacher's home.

Mr. Spurgeon tells us how he prayed, which is a good plan for all of us. He says, "I always find a promise appropriate to the need and in the name of the Lord Jesus, and for his sake I simply plead the promise."

Miss Hattie L. Robinson, of Eucutta, Miss., writes of the ordination of Bro. Homer Webb, at the 5th Sunday meeting. Brethren Phillips and Sumrall acting as a presbytery. The meeting continued and was good.

Stevenson, of Vailima, said, "Our business in this world is not to succeed, but to continue to fail in good spirits." He is truly an optimist of the best type, who can continue in good spirits, under repeated failure.

Our Brother Sid Williams is in a good meeting at Hillsborough, Texas. The paper of that town, under date of August the 11th, says, "A good service last night, with seventeen conversions and several additions to the church. About 2,500 people were present."

Rev. S. M. Ellis, assisted by Brother J. L. Low, conducted a meeting at Hermanville some days ago. We have not heard the results. The meeting was under good headway when we heard from it last. We hope our brethren will report these meetings promptly.

Rev. J. E. Phillips, of Port Gibson, is out among the people asking them for a dollar each. His object is to raise \$850, with which to buy a house and lot joining the Baptist church at Port Gibson, for a pastor's home. It is a commendable object and we wish him success.

We called attention some time ago to the arrival at Macon, of Dr. W. C. Grace, from Sweet Water, Tenn., as a full fledged Mississippi pastor now, and we asked him to make his bow to our people through THE BAPTIST. Bro. Grace is capable of treating our readers to some good articles, and we hope he will do so soon.

Bishop Llandoff, of England, is a high churchman of the highest type. It is said that within two miles of the Bishop's residence there are no less than twenty ritualistic churches, with boxes in many of them for "Confession." Lord Wimborne, a distinguished Episcopalian, refuses to contribute because he says he is a Protestant, and is unwilling to aid Roman Catholicism.

A long step towards religious liberty, and the overthrow of Roman Catholic domination in Cuba was accomplished recently when

on the appeal of our Home Mission Board to President McKinley, the government ordered that "all marriages that occur, whatever the religious sect under whose auspices they may take place shall be valid, and recorded in the civil register."

Dr. W. M. Reece, of Homer, Louisiana, made our office a pleasant call this week. He has been spending some time in our State. He conducted a meeting last week at Union Grove church, Yazoo county, in which four were baptized, and another approved for baptism. He goes to Lauderdale Springs, and may possibly locate there. We would be glad to have him in Mississippi.

The *Christian Observer*, in illustration of preaching that is not interesting, says, "We once heard a preacher on Christmas eve addressing a church full of boys and girls who knew there were heaps of candy awaiting them in the lecture room; for thirty-five minutes he tried to fix the attention of those boys and girls on such themes as infant baptism. Well might he feel that on that evening they showed no interest in his sermon."

Brother J. N. Brown, of Olive Branch, mails us a check, and the following kind words: I fully intended to send you a check for \$2 when you first started THE BAPTIST and as I neglected to do so, so long I now send you \$4. You are giving us a good, first class Baptist paper, and I am thankful that all the "isms" are removed from our churches, and we are with one accord trying to follow Christ.

Such letters bring brightness to an editor's sanctum.

Just a word with you reader. You know Rev. A. J. Miller is at Yazoo City, striving to build a house in which for our Baptist people to worship. They have bought a beautiful lot, and now it comes to pass that the late Mr. R. C. Shepherd, left them \$1,000 in his will. This is very timely. Now if our people all over the State will rally to Brother Miller's assistance, and send him what they can, the nice, new house will be built.

This is a mission point of great

importance. Send money directly to Brother Miller and he will receipt for and report the same.

Rev. R. J. Boone, of Brookhaven, made our office a pleasant call a few days ago, on his return from assisting Bro. J. T. Simmons in some good meetings. At Silverena they had a good meeting with two baptisms. At Nebo church near Bay Springs they had a delightful meeting with six baptisms. Bro. Boone also reported a meeting at one of his own churches—Whitestown—where he was assisted by Bro. Anding. Five were baptized. We rejoice at this good news.

We spent last Sunday at Utica, preaching morning and night for Brother Low's people. We made our home with Sister Low and the little boys, greatly enjoying Brother Minnons' company also. We dined Sunday with Brother R. S. Newman and his accomplished wife. They gave us a cordial invitation to make their house our headquarters when in Utica. We are glad that hospitality is not a lost art.

The old church is torn down, and soon a nice new one will take its place. The money has already been raised and put in bank.

Rev. E. W. Spencer, of Brookville, sends a notice of the meeting of Columbus Association in that town on Friday before the second Sunday in September. He wants those who will attend to send their names to him. He also calls attention to the fact that as Brookville is a small place and much of their membership is in the country, it would be very convenient for all who can do so, to come by private conveyance.

Just as our forms are closing, with no room for any more matter Letters come in from Bro. W. L. Souther, of Myrtle, reporting a good meeting at Beulah church. One from Brother J. J. Duboise, of Olive Branch, reporting a good meeting, by Rev. J. L. Sproles, at State Line church. One from Mrs. Kate Butler, reporting a meeting at Oak Ridge church.

Our Pulpit.

On Giving Half of the Road.
A SUMMER SERMONETTE.

BY ROBERT WHITAKER.

"If thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left."—Abraham to Lot, Genesis, 13: 9. (Revised Version.)

We were climbing the Mendocino Mountains in Northwestern California. My friend and I were traveling in his "cart," a light, two-wheeled affair which is easy on the horse and hard on the rider. Behind us, in an ordinary covered carriage, were four friends. The road was very narrow, and wound in and out along the mountain side like some great boa constrictor. Here and there it widened a little for the convenience of passing teams, but the turns were so many and the direction so obscure that one could not always be certain to meet the passer by at just the proper place. And to meet elsewhere was rather trying to the nerves, as the women of our party were not slow to find out.

At one point we overtook some half-breed Indians who were going our way. But we had forty miles to make that day, and they were traveling at the rate of not more than fifteen. There were four horses in each team, and two wagons, while the last wagon in each case contained another wagon which had been taken apart. There were three of these double teams, or twelve horses in all, and six wagons, not counting those which were part of the freight. An ordinary freight train is slow enough, but it is like a lightning express as compared with these freight wagons of the western mountains. In this instance the heavily loaded teams would go perhaps 200 or 300 feet, and then come to a full stop. The motion of the wagon train was accompanied with much creaking and groaning, the cracking of whips, and the hoarse shouts of the drivers. To drive around it while in motion was out of the question. And when it stopped it extended so far along the road that no turning-out place was long enough to allow of an easy passage around. But the teamsters were good natured, and recognized at once our right to the road ahead of them. They made every effort to give us all the roadway they could possibly spare, and when our wheels threatened to interlock with theirs they took hold and lifted our vehicles along. And so we passed

them by, and soon left them out of sight.

A little later we were going down the grade when we met one of these primitive freight trains going up. The roadway here was very narrow, and an overhanging tree added to the difficulties of the passage. They had the inside. But here again the men were good natured, and helped us around them in a cordial way. Had they insisted upon their rights, and left us to shift for ourselves we might have shifted in a very uncomfortable way.

Those nerve trying experiences were worth a good deal to me in the way of spiritual suggestiveness. No sermon could have more impressed me with the wisdom of the conciliatory spirit. For one thing I learned again the lesson which will bear a good deal of repetition, that when you meet people who are going in the opposite direction it is just as well to give them as much of the road as you can possibly spare. It is a very narrow road that is not wide enough for two, and people can pass almost anywhere if they are only willing to give way a little on both sides. How many breakdowns would be avoided in the family and in business and even in the church if only people would learn how to pass each other, when they cannot ride together. It is well to go lightly loaded up the hills of life, and if the other man cannot turn out, or will not turn out because he is carrying such a load of prejudice and bigotry, give him just as much of the road as you can without sacrificing principle and truth. Do all you can to help people to pass by you when their way lies contrary to your own, and do not be too anxious to rub wheels in order to show that yours are the stronger. And do not insist that every one you meet shall turn square about and go your way. Better by far is it to lend a hand and lift their wheels if need be as you pass them, so that if they cannot travel with you they will at least carry pleasant remembrances of you when you are out of sight. Then I learned a lesson which is even harder than that just mentioned, and not so familiar to our thought, and that is the nobleness of being willing to have others get ahead of you. Of course I do not mean that there is any nobleness in doing less than your best endeavor, and lazily allowing others to excel you, be your task the lowliest of all. We ought every one of us in a way to try to get ahead. But not merely to be ahead of some one else.

When we have done our best we ought not to murmur if some one else does better, or to grieve and fret because some who were behind us pass on before. The old minister, or the minister in the middle years of life, finds it hard sometimes to let the young man pass. The older man is freighted with learning and experience. The younger man goes faster in his light enthusiasm. The temptation is strong to complain when the "boy" is preferred, and goes merrily on up the hill leaving the older man toiling wearily behind. Yet the complaint is not worthy a large hearted man. Why should we keep others back because we are not built to travel quite as fast? If the Lord uses all sorts of vehicles in the traffic which goes over his highways, shall we try to hold the road for our own coach because it is our style? Not so. If you cannot preach like others preach as best you can, and let others pass you as they will. If you cannot write poetry like Kipling, though he be the younger man, rejoice in his success and be glad in his achievements. The teams we passed that afternoon we met a few days later, for our destination was the same. So we are all going home, and whether your load be light or heavy, whether you go to the front or fall behind, it does not matter very much, for some evening time we shall all get home, and our Father will reward us, not according to the speed with which we traveled, but according to the faithfulness and unselfishness with which we carried our load, whether great or small.—*The Standard.*

Mississippi College in Southern Mississippi.

DR. CHARLES HILLMAN BROUGH.

I have just returned from a month's tour of Southern Mississippi and Northern Louisiana in the interests of the College, and bring good tidings of great cheer. Pike, for many years the banner county of the State, is jealous of her reputation, and is going to give us boys in job lots. Quin, Ellzey and Crawford will return, and fully fifteen new recruits will join the College army from Magnolia, McComb City, Osyka, Simmonsville, Smithburg, Topisaw, Melis, Tyler-town, Mt. Hermon and Dinan.

Old reliable Copiah is always as stalwart as the Old Guard of Napoleon, and this year is no exception. W. T. Allen, Dodds, Higdon, Miller, Herrington, Barlow, Guynes and Foster will return, and will be reenforced by a Gideon's

army from Wesson, Summit, Hazlehurst, Spencer, Crystal Springs, and Gallman.

Lawrence county is afire with enthusiasm over the success of the Normal just closed at Hebron, the first "piney-woods Normal" ever held in the State, and Mississippi College is going to ride to glory and patronage on the tidal wave of educational enthusiasm in the country. Hebron and Silver Creek will each send contesting delegations to our College Convention next fall.

Brother Pate, of Smithdale, assured me that Amite would join the procession with a number of her sturdy sons, and I am sure that Dr. Lowrey is meeting with a deal of Mississippi College enthusiasm in the meeting he is conducting there this week.

Northern Louisiana has given the College some men of the type of O. M. Johnson in the past, and a visit to Kentwood, the home of E. W. Taylor, the Amackers and Kents, convinced me that we could expect history to repeat itself.

I attended a number of protracted meetings, and found Brothers I. H. Anding, J. H. Lane, S. W. Sibbey, W. A. McComb and R. H. Purser enthusiastic in their support of Christian education.

The hospitality of Brothers J. H. Price at Magnolia, Ben Owen at Osyka, I. H. Anding at Summit, J. D. Granberry and D. W. Miller at Hazlehurst, W. A. McComb and C. D. Rhymes at Crystal Springs, R. H. Purser at Wesson and Mrs. Miller at Gallman was delightful and much appreciated. Their interest in our noble institution bodes well for the future.

Northern Mississippi, captained by Dr. Lowrey, will have to look well to its laurels, for when the roll is called next September, South Mississippi will answer fifty strong.

I leave Monday for Vicksburg and the Delta, the country of governors and fertile fields.

In the Kingdom, but not of the Kingdom.

J. A. H.

It is claimed with strong show of forceful, if not conclusive reasoning that "the Kingdom of God, of Christ, of Heaven" on earth, is made up of the local churches—all bodies of "orderly walking, immersed believers." Well now, let us see about this.

Can there really be a kingdom without a king or ruler? and is not the Christ, "the Son of the living God," the king in Zion, and head of every one of His churches?

Then again, can there be a kingdom with a king and yet have no limitations and laws?

The limitations and laws of Christ's kingdom are found in His revealed word, or else they are not found any where at all. Now since there are no revealed limitations and laws, except for the government of organized and visible bodies or churches, and for the general cooperative work of those churches, we fail to see the force of the denial that the same churches make up the Kingdom of Christ on the earth.

It is claimed with much show of confidence that this view of the churches and kingdom makes salvation impossible except to those who have been baptized, and therefore of the kingdom, but let us see. There are many forms of human government in the world, in any of which are two classes of persons, to wit, the citizen, and the non citizen, all of whom are subjects.

Citizens are those who have complied with the laws that constitute citizenship, are protected in all respects, and have the right to vote and hold office.

Non citizens are those who, though in full sympathy, have failed to qualify as citizens by reason of nonage, ignorance, foreign birth, convenience, or disinclination, and have no right to vote or hold office, and yet enjoy the full protection of the powers of the government.

Just so it is in God's government His kingdom on earth. There may be many "minors" or "aliens" who are at heart the same in faith, hope, and love, as members of the kingdom, and within its environment, yet not of it, because they have not, through ignorance or otherwise, taken the oath of allegiance to its King in baptism, the King He has promised for that purpose.

They are in the kingdom, but not of it, and will be saved as certainly as others, "but so as by fire."

To arouse a Dormant Liver and secure permanent regularity of the Bowels, use Dr. A. J. Liver Medicine.

Do You Contemplate Taking a Vacation.

If so, before making your arrangements, call on the agent of the Mobile and Ohio Railroad and what low rates he can make to all summer resorts. Summer tourists tickets will be on sale now until September 30th, and are limited to October 31st, till sep 15

Once a Month.

I am told that Dr. Weston, President of Crozer Theological Seminary, has read the New Testament through once every month for the last twenty or more years. He says, I understand, that it requires an average of thirty minutes a day. He has a carefully prepared schedule of readings made with reference to length of chapters, division of subjects, etc. Last month I read through the schedule and enjoyed it very much. I read carefully and found that I needed about forty-five minutes a day for the readings. If you will try it a month I think you will enjoy it and maybe you will enter upon the second month, as I have done. Suppose you at least clip the schedule and paste it in the back of your Bible:

1. Mat. 1-9.
 2. Mat. 10-15.
 3. Mat. 16-22.
 4. Mat. 23-28.
 5. Mark 1-7.
 6. Mark 8-13.
 7. Mark 14-Luke 2.
 8. Luke 3-8.
 9. Luke 9-13.
 10. Luke 14-20.
 11. Luke 21-John 2.
 12. John 3-8.
 13. John 9-15.
 14. John 16-Acts 2.
 15. Acts 3-9.
 16. Acts 10-16.
 17. Acts 17-23.
 18. Acts 24-Rom. 3.
 19. Rom. 4-14.
 20. Rom. 15-1st Cor. 8.
 21. 1st Cor. 9-2d Cor. 1.
 22. 2d Cor. 2-13.
 23. Gal. and Eph.
 24. Phil., Col. and 1st Thes. 1-3.
 25. 1st Thes. 4-5; 2d Thes. and 1st Tim.
 26. 2d Tim., Tit., Phile.
 27. Heb. 1-10.
 28. Heb. 11-13, Jas. and 1st Pet. 1-3.
 29. 1st Pet. 4-5, 2d Pet., 1st, 2d and 3d John.
 30. Jude and Rev. 1-10.
 31. Rev. 11-22.
- When the month has only 30 days, double on the 30th.

W. T. LOWREY.

Mississippi College.

Clinton, Hinds Co., Miss.
August 10th, 1899.

Dear Brother:

If it is your desire to enter Mississippi College as a student for the ministry, and if you desire help from the Board of Ministerial Education, please answer the following list of questions and return it promptly:

1. What is your age?
2. Are you married; if so how much family have you?
3. How long since you were licensed to preach?
4. How much have you preached?
5. Do your brethren at home approve of your desire to be a preacher?
6. Can you send a hearty endorsement from your church and pastor?
7. Give name and post-office of your pastor.
8. Are you unable to attend school without assistance?
9. Are your parents unable to educate you?
10. How much money could you secure during the session?
11. How much could you bring with you at the opening of the session?
12. Have you any property?
13. Are you in debt? If so how much do you owe?
14. Have you ever attended Mississippi College? If so do you owe money to the College or to any one at Clinton?
15. What were your studies when you were last in school?
16. Are you willing to ENDURE HARDNESS as a good SOLDIER of Jesus Christ?

Name.....
Post Office.....
County.....
State.....

NOTE:—In this day any young man can secure an education if he has moral character, health and pluck, unless it be that he has others dependent on him. If a young preacher has health and has nobody dependent on him and yet cannot obtain an education for himself, surely he must be lacking either in moral character or in energy. Yet a little assistance, judiciously distributed will enable many a young preacher to secure his schooling quicker and to reach earlier the point where he can give his whole time to the work of the ministry.

The Board of Ministerial Education wishes to give needed assistance to young men who have been called of God to preach the gospel and who are seeking by means of school advantages to equip themselves more thoroughly for the work to which they have been called. We do not wish to produce "soft" preachers, hence we cannot afford to "carry" any student. We desire to turn out strong, independent manly men, who will be willing to sacrifice and work, hence it is our purpose to help such young preachers as are willing to economize and sacrifice,

The only house in all of the leading agents because there in the cheaper they sell at

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and to help themselves to the extent of their ability. If the churches will put the money into our hands, we will try to see to it that such young men are not forced to delay their education; that much we hope to do, more than that would be unkindness to the young preachers themselves.

W. T. LOWREY,
President.

GEORGE WHITFIELD, Sec.

Bad Blood—Cure Free!

Eating Sores, Tumors, Ulcers, Cancer of the Nose, Eye, Lip, Ear, Neck, Breast, Stomach, Legs or Arms, are all curable by B. B. B. (Botanic Blood Balm), which is made especially to cure all terrible blood diseases, Persistent Sores, Blood and Skin Blemishes, Scrofula, that resist other treatments, are quickly cured by B. B. B. (Botanic Blood Balm.) Skin Eruptions, Pimples, Boils, Itching Eczema, Sores, Blisters, Red or Brown Patches, Blisters, Catarrh, Rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. B. B. does not contain vegetable or mineral poison. For sale by druggists everywhere. Large bottles \$1, six for \$5. Send 2 stamps for postage on free sample bottle, which will be sent by return mail. When you write, describe symptoms, and personal free medical advice will be given. Address Blood Balm Co., Atlanta, Ga.

A \$40.00 Bicycle Given Away Daily.

The publishers of THE NEW YORK STAR, the handsomely illustrated Sunday newspaper, are giving a HIGH GRADE BICYCLE each day for the largest list of words made by using the letters contained in

T-H-E-N-E-W-Y-O-R-K-S-T-A-R

no more times in any one word than it is found in the New York Star. Webster's Dictionary to be considered as authority. Two GOOD WATCHES (first class time-keepers) will be given daily for second and third best lists, and many other valuable rewards, including Dinner Sets, Tea Sets, China, Sterling Silverware, etc., etc., in order of merit. This educational contest is being given to advertise and introduce this successful weekly into new homes, and all prizes will be awarded promptly without partiality. Twelve 2-cent stamps must be enclosed for thirteen weeks' trial subscription with full particulars and list of over three hundred valuable rewards. Contest opens and awards commence Monday, June 26, and closes Monday, August 21, 1899. Your list can reach us any day between these dates, and will receive the award to which it may be entitled for that day, and your name will be printed in the following issue of THE NEW YORK STAR. Only one list can be entered by the same person. Prizes are on exhibition at the Star's business offices. Persons securing bicycles may have choice of Ladies', Gentlemen's, or Juveniles' 1899 model, color or size desired. Call or address Dept. "E," THE NEW YORK STAR, 236 W. 39th Street, New York City, July 13th.

SUNDAY SCHOOLS.

Lesson For August 20, 1899.

BY W. F. YARBOROUGH.

THE RIVER OF SALVATION.—Ezek 47-1-12.

Motto Text—"Whosoever will, let him take the water of life freely."—Rev. 22:17
As a book of visions, Ezekiel ranks with Revelation.

The last nine chapters of the book are set forth in continuous vision, the glory of the new order of things when Israel shall be restored. Yet all this is an ideal picture that will only be realized fully in the final consummation of all things, when we behold the New Jerusalem described in the closing chapters of the Apocalypse. The vision of the river of salvation described in our lesson, points to the source, depth, extent, and blessed effects, of the stream of saving grace which is realized in Christianity.

Verses 1, 2. The stream has its source where God dwells. Ezekiel's vision of the river had at least a basis of fact in the origin of the stream. The pool of Siloam was fed indirectly by a little stream that had its source in the temple hill, but "the waters of Siloam that go softly" could never have been called a river.

While the vision took its coloring somewhat from the topography of Jerusalem, yet it was by no means restricted to local features. In his vision the prophet is conducted through the various parts of the temple. He is carried from the cooking rooms back to the door of the inner temple. Standing there he sees waters issuing from under the threshold of the home where Jehovah had his abiding place.—See 48:1-7.

In Rev. 22:1 the river of the water of life is represented as proceeding out of the throne of God and the Lamb. This latter reference is possibly suggested by Ezekiel's vision.

Observe that the stream came out by the altar, the place of sacrifice. The stream of God's saving grace proceeds from God by way of Calvary. That the prophet might observe the stream more closely, he is carried out of the city by the north gate, the east gate probably being shut. Compare 46:1.

The fact that the river flows eastward is due to the general slope of the land, but had the vision been strictly according to the topography, the stream must have

flowed in a southeasterly direction. Verses 3-5. The increase of the waters. As his guide led him eastward through the waters and measured with the line a thousand cubits, (likely the long cubit of 22 inches; See 40:5), the water came only to the ankles; another thousand cubits and it came to the knees; yet another thousand and it came to the loins or waist; still another thousand and he was in swimming water that he could not pass through. The prophet gives no natural explanation of this rapid increase, but evidently regarded it as miraculous. The picture finds its fulfillment in the rapidly increasing influence of Christianity.

Verses 6-12. Blessed effects. As the increasing volumes of the water became impressed on the prophet's mind his guide called his attention to the new growth of trees on the banks as he passed back up the river. The presence of this new growth told of a transformation in the dry parched land, where not even shrubs would grow before. Not only was the growth luxuriant and abundant, but the trees were varied and fruitful, yielding fruit every month, such as was good for food. Moreover, the leaves of the trees did not wither, but were good for healing.

All this reminds us again of the vision in Revelation. Also it suggests the picture of the righteous man in the first Psalm, represented as planted by the rivers of water. Besides the sanctifying, fertilizing influence of this water, it was life giving. As it proceeded eastward it went down into the Arabah on toward the sea, until it poured its current into the Dead Sea. In this stagnant salt water, destitute of life, this fresh current of living water would bring life. The sea hitherto destitute of living creatures would swarm with every kind of life common to the deep.

The multitude of fish and the fishers suggest the abundance of life in a region where death had reigned. This change was accomplished not by driving out the old poisonous water, but by the infusion of the new, that would heal the old of its baneful influence. "Everything shall live whithersoever the river cometh."

There would be life everywhere except in the marshy places, which would be given up to salt, suggesting that there are some places and some hearts that will not receive the vitalizing influences of the gospel of grace.

This old world is being made alive, and will one day blossom as the garden of the Lord, by the healing influences of the water of

life. It shall continue to spread over the world till "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Habakkuk 2:14.

PRACTICAL POINTS.

1. The river of life has its source where God dwells and flows down by way of the cross.
2. It shall continue to go and grow till its volume fills the world.
3. As the stream pervades human life it vitalizes and blesses every department of human endeavor. It is felt in the home, in the shop, in the social world, in the machinery of its government, in fact, wherever its principles find their way.
4. Wherever this stream flows its banks will be fringed with evergreen, fruit bearing trees, bringing joy and gladness to the world.

The Interdenominational Sunday-School Convention.

ITS OBJECT AND ITS WORK: DOES IT HINDER OR HELP DENOMINATIONAL WORK?

BY J. T. BUCK.

No 3.

1. In connection with the subject of the work of the Convention I will refer to what has been accomplished through its agencies. In 1872, at the meeting of the Convention at Indianapolis, the present system of international uniform lessons was adopted. At first there was considerable opposition to this system; some years ago I had some correspondence with Dr. John A. Broadus upon the subject of uniform lessons, and he wrote me that for several years after they first appeared he opposed them, but that the more he saw of them and the effect of their use, the more he was impressed with their true worth, and finally he accepted a place on the Lesson Committee, which place he held up to the time of his death.

These lessons are prepared by a committee of fifteen men, selected from various denominations, each of whom is a Bible scholar; as at present composed the committee consists of three Baptists, three Methodists, one Congregationalist, one Cumberland Presbyterian, one Christian, one Reformed, two Presbyterians, one United Brethren, one Lutheran, and one Protestant Episcopal.

It should be understood that this committee simply selects the scripture to be studied, the Golden Text, and the memory verses. It does not undertake to arrange the plan of teaching, nor say anything

about the doctrines to be taught. All of that is left to the lesson writers of the various denominations using the lessons. The original design was to so arrange the lessons as to include a course of Bible study each seven years, therefore the committee is appointed for that time.

There is no doubt that the attendance upon the Sunday-Schools in this country has very largely increased within the last twenty years, and the character of the teaching and work generally has been put upon a much higher grade. Normal institutes, teachers' classes, Primary unions, and all other agencies which has done, and is now doing, so much to develop and push forward the work, all owe their existence to the interdenominational convention.

It is not possible to do the work carried on by this convention and its auxiliaries without money; its last meeting the Convention asked for \$10,000 per annum to carry on its work, and Mississippi agreed to pay \$50 of that amount. In our own State we need at least \$600 per annum for the prosecution of general Sunday School work under the auspices of this interdenominational convention.

2. I come now to consider the question upon which many gentlemen differ, but I think the trouble lies in the fact that there is lack of information upon the subject:

DOES THIS WORK HINDER OR HELP DENOMINATIONAL WORK?

If any one will read what I have said as to the convention and its work, I am confident that such one will see that there is absolutely nothing in it which can hinder denominational work. The convention does not engage in organizing Sunday-Schools, but those which are in existence, it insists that each church should have a school and that the school should be loyal to the church, which it is a part, the men and women who enter most heartily into its work are as loyal to their denomination as any people in the land. Remember, this convention is interdenominational, not undenominational, every one who goes to it retains his or her peculiar views and is never asked, or expected, to surrender them or hold them in abeyance. Denominational questions are never discussed or alluded to, unless by way of pleasant conversation.

If it does not hinder, does it help? I believe that it will be very generally admitted that when the general interest of any cause is up or developed, the special interests pertaining to such cause

correspondingly benefitted; provided, that those interested in such special causes avail themselves of the opportunities presented: and it is true that wherever the interdenominational convention work has been prosecuted most successfully, there the denominational work thrives best. I will mention only one State as proof of this fact: In Illinois the interdenominational work is vigorously prosecuted, and with great success, and in that great State I am reliably informed, there are only twenty-five Baptist churches which have no Sunday-Schools. I presume that the other denominations are in the same condition; while in this State where but little, comparatively, is known of the interdenominational work, and all the denominations insist on going alone, it is a deplorable fact that about one-half of the Baptist churches have no Sunday-Schools, and those which have, barely keep them going, after a lame fashion. I believe that the time is rapidly approaching, if it is not here now, when the denomination which refuses to take advantage of this opportunity will be left very far behind in the work and lose the harvest which will be gathered by others.

It is no longer a question whether the International Convention can get along without us, that is settled, but,

3. Can we get along without it? If our schools are as well organized and managed as they should be, if they are doing the work as well and as thoroughly as they should, if the teachers are as well trained and as well up in Bible knowledge and customs, and in methods as they need to be, if the superintendents are perfect, and all the appliances for the work are complete; in short, if we need to know no more and do no better than we now know and do, we can get along very well without the convention, but then the convention will need us, for it has never reached that perfect stage.

A Statement as to the Theological Seminary in Louisville.

BY THE PRESIDENT, REV. E. Y. MULLINS.

Editor:

For the information of students and others interested in the Seminary, will you kindly grant space in your paper for a statement of some facts which may prove valuable at this time.

Dr. Dargan, having found it necessary to resign the trusteeship of the Students' Fund on account of press of other duties, the

services of Mr. B. Pressley Smith, a layman and business man of South Carolina, and of a well known Baptist family, have been secured in his stead. Communications with reference to the Students' Fund from those desiring aid may be addressed to Mr. Smith, care New York Hall, Louisville.

It will be of interest to all students to know that arrangements have been made for a thorough overhauling of New York Hall, including the plumbing, before the opening next October. Repairs will also be made upon the steam pipes connecting the heating plant with the buildings.

The retirement of Dr. F. H. Kerfoot from the Faculty, which we all greatly regret, will necessitate some re-arrangements in the work of teaching. Plans have already been effected by which the classes of Dr. Kerfoot will, for the present, be cared for by other members of the Faculty. A statement will be issued by Dr. Sampey, secretary of the Faculty, giving the details of this arrangement.

Those desiring catalogues or other information with reference to the Seminary, will do well to address their inquiries to Prof. J. R. Sampey, or Mr. B. Pressley Smith, care of the Seminary, Louisville, Kentucky, until September 10th. After that date such inquiries may be addressed as above, or to the President.

One of the very urgent needs of the Seminary at this time is financial enlargement. Plans are being matured looking towards this end which will be announced at an early date. The indications multiply that the friends of the Seminary are prepared for an advance movement along financial lines, and it is sincerely hoped, that, through the co-operation of the brethren and the blessing of the Lord, something substantial may be accomplished.

Two of the fundamental aims of the Seminary, entering into its constitution and life from the very beginning, were, first, that it should be "a common theological institution for all Southern Baptists;" and, secondly, the Seminary was founded with "the avowed view of giving theological instruction to young ministers in every grade of general education." The present administration will not depart from either of these ideals, or any other of the established aims of the Seminary.

I feel that I speak for the entire Faculty as well as myself when I say that no pains shall be spared to maintain the high standard of our Seminary and to commend it

in quality of work as well as in spirit and purpose, to the goodwill of every Southern Baptist.

We extend a most cordial invitation to every Baptist young man desiring theological instruction, and every pastor desiring further training who can take eight months or more from his work, to come to Louisville next October, and enter the Seminary.

Popular Low Rate Excursion.

Via Queen and Crescent Route, to Cincinnati, Louisville, St. Louis and Chicago, August 26, 1899. Final limit of tickets fifteen days from date of sale.

R. W. BONDS,
Ticket Agent.

Religious News.

Mashulaville, Miss., Aug. 11, 1899.

Editor BAPTIST:

Elim church has just closed her protracted meeting, commencing Saturday before the first Sunday in August, and closed the following Thursday night. We had no accessions to the church, and yet we had a most glorious revival of religion in our midst, the full effects of which can only be realized the last great day.

Our beloved pastor, Bro. H. M. Long, did all the preaching, and he did it in that plain, earnest way, which is so characteristic of him. Our church never had a better pastor than now. Although Bro. Long has only been with us a few months, he came in the spirit of the Master. He has, by his earnest zeal and devotion to the cause of Christ, won his way into the hearts of this people. When he came to us, we were inactive, but under his wise leadership we are strengthened, and under God hope for greater things.

Fraternally,

THOS. G. RASSER.

Ho, for Blue Mountain.

As usual, the K. C. M. & B. R. R. will run a Special train from Memphis on September 4th, to accommodate pupils coming to Blue Mountain Female College. Special coaches for our pupils and special agents from the College to care for them will be on other roads. If interested, write for full information.

LOWREY and BERRY.

Blue Mountain, Miss.

Married.

In Yazoo City on Friday evening, August the 8th, 1899, by Rev. A. J. Miller, Mr. Lester Moore and Miss Mamie Clark.

Meetings of Associations.

YALOBUSHA—Providence, 14 miles south-east of Grenada, Thursday before 4th Sunday in August.

GENERAL ASSOCIATION—Beulah Church, 13 miles north Hickory, Saturday before the 1st Sunday in August.

WEST JUDSON—Longview, near Sherman on K. C., Tuesday before 1st Sunday in September.

TIPPAH—Ashland Church, Thursday before 1st Sunday in September.

LEBANON—Eastabachie Church, Thursday before 1st Sunday in September.

COPIAH—Bethel Church, 8 miles east Hazlehurst, Thursday before 1st Sunday in September.

STRONG RIVER—Liberty Church, (Harrisville) Friday before 1st Sunday in September.

SUNFLOWER—Refuge, Friday before 1st Sunday in September.

ABERDEEN—Verona, Tuesday before the 2d Sunday in September.

JUDSON—Bethel, 13 miles east Tupelo, Thursday before 2d Sunday in September.

OXFORD—Pilgrim's Rest Church, Thursday before 2d Sunday in September.

CENTRAL—Terry, I. C. R. R., Thursday before 2d Sunday in September.

COLUMBUS—Bethesda Church, Oktibbeha county, Friday before the 2d Sunday in September.

PEARL RIVER—Shiloh Church, 12 miles south-west Columbia, Saturday before the 2d Sunday in September.

CHICKASAW—Philadelphia Church, 15 miles south-west New Albany, Tuesday before the 3d Sunday in September.

ZION—Milegan Springs Church, Thursday before 3d Sunday in September.

TISHOMINGO—Famington, 4 miles east Corinth, Friday before 3d Sunday in September.

MY. PISGAH—Sulphur Springs, Scott county, Saturday before 3d Sunday in September.

TALLAHALA—Pleasant Grove Church, 11 miles south-east Sandersville, Saturday before 3d Sunday in September.

SOUTH MISSISSIPPI—New Hope Church, Saturday before the 3d Sunday in September.

YAZOO ASSOCIATION—Greenwood, Wednesday before 4th Sunday in September.

FAIR RIVER—Monticello, Friday before the 4th Sunday in September.

SPRINGFIELD—Forest, Saturday before the 4th Sunday in September.

BOQUE CHITTO—Topisaw Church, 10 miles east of Bogue Chitto, Saturday before 4th Sunday in September.

CHICKASAW—Fairfield Church, 10 miles south of Shubuta, Saturday before 4th Sunday in September.

RANKIN COUNTY—Union Church, 20 miles south-east Brandon, Friday before 1st Sunday in October.

MISSISSIPPI—Bethlehem, Amite county, Friday before 2d Sunday in October.

PEARL LEAF—Concord Church, Zion Seminary, Saturday before 2d Sunday in October.

LOUISVILLE—Flower Ridge, 4 miles south Louisville, Saturday before 2d Sunday in October.

TRINITY—Spring Creek, Friday before the 2d Sunday in October.

MAGEE'S CREEK—Crystal Springs Church, Marion county, Saturday before the 2d Sunday in October.

KOSCIUSKO—Hebron Church, Friday before 3d Sunday in October.

COLD WATER—Longtown Church, Wednesday before the 3d Sunday in October.

DEER CREEK—Itabena, Thursday before the 3d Sunday in October.

TOMBIGHEE—Mt. Pleasant, 7 miles north of Fulton, Saturday before the 3d Sunday in October.

CHOCATAW—Dry Creek Church, Winston county, Saturday before the 3d Sunday in October.

HARMONY—Good Hope Church, (Madison) Saturday before 4th Sunday in October.

CARRY—Union Church, 2 miles east White Apple, L. N. O. & F., Friday before 1st Sunday in November.

HOBOLACHITTO—Corinth Church, 6 miles south Nicholson, Wednesday before the 2d Sunday in November.

CHESTER—Mt. Pisgah Church, 8 miles south Eupora.

SCOTT COUNTY—

Baptist Directory.

STATE CONVENTION.

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PREMIUMS.

Until further notice, we offer *THE BAPTIST* one year and *Mississippi Baptist Preachers*, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and did sell for \$2.25.

Also *THE BAPTIST* and *Orphanage Gem* for \$2.00 in advance.

T. J. BAILEY, Bus. Man.

Sick Headache, Wind on the Stomach, Biliousness, Nausea, are quickly cured by a few doses of Dr. M. A. Simmons Liver Medicine.

Another Fifth-Sunday Meeting

Dear Bro. Editor:

As I was appointed to write up "Fifth-Sunday Meeting" of this Association I now assume the task. The Fifth-Sunday Meeting of Yalobusha Association which met with Wayside church was one of surprising success considering the disadvantages to which it was subjected.

We met Friday morning and elected Bro. W. D. Salmon, of Hardy—one of the best of men—as moderator. It was manifest from the first that God was with and blessing us, and all seemed determined to render the best possible service in his name.

The course of exercises was systematic and impressive, as all who gave audience will testify.

While we did not have a good stock of long-coat preachers yet we had some Godly men who had "big" hearts and long tongues.

The programme for this meeting did not get published, and for this reason I am requested to furnish a copy for publication. I send the programme as prepared before the meeting.

PROGRAMME.

Friday, 10 A. M., Devotional Exercises by pastor; 11 A. M., Introductory Sermon. D. A. Given, H. C. Taylor, alt.

1:30 P. M., Devotional Exercises, J. W. Jones; 2 P. M., What is the Preacher's great guide?—J. D. Rice, J. C. Brandon. 3 P. M., Who are fit subjects for baptism? and why are they baptized?—J. W. Jones, C. D. Briscoe. 8 P. M., Preaching—J. D. Rice.

Saturday, 9 A. M., Devotional Exercises—J. C. Brandon. 9:30 A. M., How may a child of God grow in grace?—C. A. Loveless, J. McD. Tribble. 10:15 A. M., The duty of Deacons—W. A. Hamlett, L. McCracken. 11 A. M., Sermon—J. W. Jones.

1:30 P. M., Devotional Exercises—C. D. Briscoe. 2 P. M., The effects of good and bad literature—A. C. Mason, J. W. Field. 3 P. M., The necessity of sound doctrine—D. A. Given, J. R. Scott, S. T. Musselwhite.

Our next meeting will be with New Goshen church about fifteen miles southwest of Scooby.

J. W. FIELD.

Scooby, Miss., Aug. 5th, 1899.

Mrs. R. S. Barber, Lebanon, Miss., writes: For 10 years have found Dr. M. A. Simmons Liver Medicine good for Constipation, Sick Headache, Rheumatism, Sour Stomach, Yellow Skin; Prevents Chills and Fevers. I once used Zella's, but found it not so effective.

till Aug. 1

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Sept. 15

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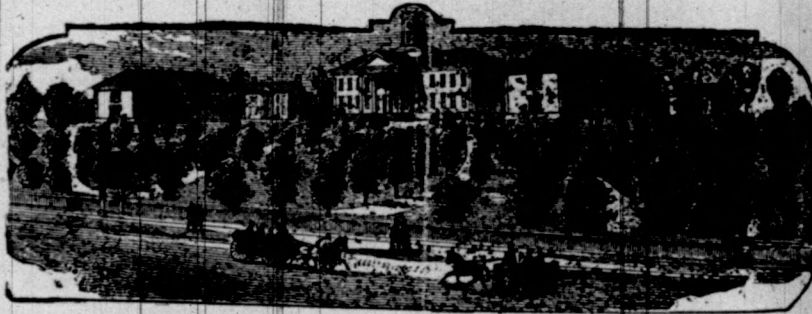
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England Not Roman Catholic

The following conservative view of the influence of Roman Catholicism on England, by Mr. Richard Bagot, and reproduced from the *Living Age*, by a valuable Exchange will be read by our thoughtful readers with profit. How can liberty loving Americans tolerate what England cannot endure?

"Not long ago Mr. Richard Bagot an English Roman Catholic, wrote an article for a paper in Italy, in answer to the question, 'will England become Catholic?' That article is reprinted in a late number of *Littell's Living Age*. The writer answers the question with an emphatic and unqualified negative. Despite the claim by foreign Roman papers that frequent conversions to Romanism occur in England, Mr. Bagot affirms that such conversions are few in number and insignificant in their possible future effect. Of these converts, many are elderly people; others are men who enter the priesthood or women who enter convents. None of them raise up families in the church's faith.

That there were many influential people converted at the time of Cardinal Manning's defection is true, and if Mr. Pusey had followed him, the results would have been still larger. But the introduction of high churchism has enabled the English to manufacture a Catholicism at home without the objectionable element of a meddling pope. Moreover, English Romanists have kept themselves aloof from social life, both in their educational institutions and in their daily conduct. Public life has not felt their presence or been modified by them. They are extraneous to common life.

Indeed when the Irish are taken out of the account, there are very few Romanists left of purely Anglo-Saxon blood. In the English mind there is yet and always will be a remembrance of the fact that Romanists stood by the hated and tyrannical Stuarts and by the sovereigns of the continent who plotted for centuries the downfall of England. The pope has been the standing friend of all foreign enemies. It is too much to think that all this is forgotten. But even if there was a prospect that Rome would make inroads into the established church, it must be remembered that almost half the people are dissenters, embraced in nearly two hundred sects, and against these Rome has been able to make no progress whatever. There are two doctrines of Romanism which the English will never

accept, and which Rome cannot sacrifice even to win a kingdom. These are, the supremacy of the pope and obligatory auricular confession. Great Britain tolerates many forms of faith, and goes so far as to allow the establishment to introduce the confessional; but as was shown recently, an attempt to make the confession to a priest compulsory will not be tolerated for a single moment. Mr. Bagot rightly judges that the strength of Romanism can be quite accurately tested by the marriage records. Of all marriages, sixty-eight per cent. are by the established church, twelve per cent by non-conformists, fifteen per cent by civil officers, and only a little more than four per cent. by Romanists. These are the families of the future. By them the future religious influences are determined. In England, Scotland, and Wales, there are only about two million of Romanists, and most of these are Irish by blood. So that it does not appear that any advance has been made toward carrying the English people back to the pope.

Moreover, the people are not oblivious to the fact that Great Britain is much less troubled with internal strifes than Roman Catholic countries, and the few disturbances in Britain are confined to its Catholic subjects in Ireland. But we cannot go further into the thorough discussion which Mr. Bagot gives us. Not only are his presentations forcible, but they borrow significance from the fact that he is himself a child of "the church"

Meetings.

Our meeting began at Kossuth July 22nd, and continued seven days. Brother R. S. Gavin, of Oklahoma, was with me five days and did good preaching. The Lord blessed His word, and there were several professions, with seven accessions to the church at that place. From Kossuth, we went to Rienz. Here Brother Gavin was with me four days. The primary elections for Alcorn and Prentiss counties were in full force, and we thought it best to suspend the meeting. I will return and resume the meeting the night of the 10th inst.

The meetings in the Tishomingo association have been remarkably good, despite the great excitement over the election.

President W. T. Lowrey made fine impressions in this part of the State, and, as a result, he will get quite a number of young men from this association to enter Mississippi College at the fall opening.

E. E. THORNTON.

P. H. Davis.

On May 31st Bro. P. H. Davis died of heart trouble. The deceased was the oldest member of New Providence church, having joined and was baptized by Mm. Mullens in 1855. He superintended the Sunday School for years and did great good. He was a well wisher of the cause, and helpful to the pastor.

On December 13th, 1859, he was married by Wm. H. Bailey to Miss N. J. Maxwell, with whom he lived happily till death separated them. He was a good provider and his home was the place where the weary pastor could find rest and encouragement. He leaves a wife and two daughters to mourn their loss. Many friends and the pastor sympathize with the bereaved.

S. R. YOUNG.

If a man wants to be on the winning side, let him be on the right side. There is no other safe rule to conform to. If a man is on the right side, he will be on the winning side, even if it seems the losing side. The right side is God's side, and God's side is sure of a triumph in the end, however it may look to the world just now. It may be said reverently that God's trains have the right of way on the roads of universe, and that he who wants to reach his destination surely and in time will do well to take his passage on one of those trains. Any other train is liable to a disastrous collision; at the best, it is sure to go astray. He who is not going with God is not going God's way; and no other one is a safe one to travel.—Ex.

There is an undefinable something in every man, which adds force to all he may say and do, or detract from it. The Greeks called it 'character.' We sometimes speak of it as 'individuality.' It eludes exact definition or analysis. You cannot put it into words, but it makes itself felt. It is as inseparable from a man as his own shadow. Emerson, in one of his essays on character, writing of men who are geniuses in trade, says: "And the reason why this or that man is fortunate is not to be told. It lies in the man; that is all anybody can tell you about it. See him, and you will know as easily why he succeeds, as if you saw Napoleon, you would comprehend his fortune."—Baptist Union.

Great saints are only great receivers.

Our walk counts more than our talk.

The first step in true knowledge is to know that we do not know.

True piety is like a river; the deeper it is the less noise it makes.

God cares more for the quality than for the quantity of our service.

The supreme end of life is to know God and make him known. God's Spirit is never more with a man than in his spiritual struggles.

The higher a man is in grace, the lower he will be in his own esteem.

Jesus said, "I go to prepare a place for you," but we must prepare ourselves for the place.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

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Jackson, Miss., Feb. 17, 1899.

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G. W. WILLIAMS,
Ass't Chief Police.

Feb. 25-42m.

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THE BAPTIST.

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J. B. SEARCY, EDITOR
T. J. BAILEY, BUSINESS MANAGER.

Entered at the Post Office at Jackson, Miss.
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Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrearages are expected to be paid when the paper is ordered to be stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over those amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Do Not Forget.

Please read our rules on page 8 relative to obituaries. Every one, in matters not how poor, can have 100 words printed free; but if any one desires more than 100 words published, he must enclose the cash with the copy for obituary.

If you fail to enclose the cash, do not be disappointed at the failure of the obituary to appear.

Crystal Springs.

We are in the midst of a precious meeting. We had intended to protract our meeting in October but the interest was so good last Sunday night that I announced preaching for Monday night, and the interest grew and now we are in our ninth day and the interest is still increasing. The church is revived and sixteen people have professed conversion, most of whom have joined the church. We will continue as long as the interest will justify. I am doing the preaching and I ask every Christian who reads this to pray for us.
W. A. McCOMB.

EDITORIAL.

The Sabbath.

In the Book of Genesis, ii. 3, we read, "God blessed the seventh day, and sanctified it. Because that in it he had rested from all his work, which God had created and made."

The quotation declares two facts: One is that God "blessed" the seventh day and "sanctified" it. So from the creation of the world God set apart one-seventh of our time as sacred to his special service.

One day in seven "blessed," and "sanctified" is to be specially consecrated to God's service.

The second fact is that God rested this day because he had finished the work of creation. So the Sabbath day, in the beginning, was memorial. One day in seven must be devoted to rest and religious service. This day memorialized the finished work of creation.

Evidently God enjoined the keeping of this Sabbath upon the antediluvians. And doubtless through Noah, the "preacher of righteousness," this obligation was communicated to the inhabitants of the new world. Before the giving of the law by Moses, when God sent the manna to the Israelites, there fell each morning enough for their eating, and they were forbidden to gather more than a day's supply. Some, however, disobeyed, and that which they gathered over, bred worms and stank.

But on the sixth day there fell a double portion, and Moses bade them gather two days' supply on the sixth day. They obeyed, and the manna kept sweet and good, and no manna fell at all on the seventh day. Moses took advantage of this to tell the people "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord," Ex. xvi. 13. "This is that which the Lord hath said." When? Evidently to Adam and Eve, and to their posterity all down the ages, to that time.

Soon after this, when the law was given, the command is, "Remember the Sabbath day to keep it holy." This implies that they had known before that it was their duty to keep the Sabbath day holy.

While the Sabbath was memorial of the finished work of creation, we believe it was also typical of the finished work of redemption. All the service under the ceremonial law was typical. The paschal

lamb typified "the Lamb of God." The manna typified Christ, the bread of life.

The Sabbath seemed to say in type, there is another work to be done as great as that of creation, and without which creation itself is a failure—that man must be redeemed.

It was not accidental that Jesus was crucified on Friday, lay in Joseph's tomb on the Sabbath, and rose on the first day of the week, or Lord's Day. Here the Sabbath had its typical fulfillment and like all the other fulfilled types, passed away.

Hear Paul on this subject: "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to his cross. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat or in drink or in respect of a holy day or of the new moon or of the Sabbath days." Col. ii. 13-16.

Here with the "meats and drinks," "holy day" feasts and "new moons" goes the old "Sabbath days." They all filled their mission, and were fulfilled, in Christ, and passed away.

But, as was happily said by Dr. Hawthorn in a very able sermon, on this subject a short time ago,—"The old Sabbath passed away, with the resurrection of Christ, but the Sabbath principle still remains."

"The first day of the week," or "Lord's Day," as certainly memorializes the finished work of redemption as the old Sabbath memorialized the finished work of creation. Jesus, in his risen form, was made known to his disciples on this day in breaking of bread.

There is not the slightest trace in the Scriptures of any dispute among the early Christians about keeping "the first day of the week" as Sabbath day. True, among the Jews, who were slow to give up the forms and ceremonies to which they had so long been accustomed, they still kept the seventh day, but there is no intimation that among the Christian Jews there was any dispute about what day should be kept. The Lord's Day was the great day. On this day they came together to worship and break bread, and to lay by their offerings for the poor.

The Sabbath principle was perpetuated. This is necessary from

a physical standpoint. Even an engine needs to stop and cool off. Our horses and oxen will do more work, better work, and last longer by taking one-seventh of their time for rest. We live in too fast an age. If all our shops, and manufacturing plants of every variety closed down Saturday evening, if every train on all railroads stopped by midnight every Saturday night, if every department of secular business closed, and the employees kept the Sabbath, tens of thousands would attend worship that now never see inside of the doors of a church. Many of them would become Christians. Better service would be rendered the public and their employers and a great national blessing would come upon us as a people.

Call To The Ministry.

Baptists profess to believe that God calls men to the ministry, that from time to time he selects from the membership of the churches pious persons whose minds he impresses with the obligation to preach the gospel. This impression is so sensible that it is termed "a call to the ministry." With some of us this is more than a theory. But the object of this article is to awaken inquiry upon the question Does the time for which men are called to preach expire before their lives? Not a few promising young men have entered the ministry under our observation who seemed to be pious, and appeared to really feel that they were called of God to preach, and as such entered the ministry, and for a time succeeded. But after a time, one went to his farm, and another to merchandise, and still another to some other secular vocation, and either ceased to preach entirely or only on special occasions, when it was quite convenient. And today, as we look over the "list of preachers" in our State, we are made to inquire why is there any destitution in Mississippi? Nearly every church in our State could have their preacher, and preaching each Sabbath upon the Bible plan if all the preachers preached regularly. But this they do not do. Where is the fault? We suppose that not more than one third of our preachers preach every Sabbath. Why do the others not preach? There are many destitute churches. A number of cities, towns, and villages are without preaching, besides large rural districts where the people seldom hear preaching at all. Will these non-preaching preachers—if we be allowed such a term—say the fault is with the

churches? But do two wrongs make one right? If the churches neglect to do their duty this is wrong, and if it is the duty of the preacher to preach and he neglects it, this is wrong.

But is it true that God who sees the end from the beginning calls men to the ministry for whom he has no work to do? This seems unreasonable. Can it be that the term for which they are called, has expired, and that the Lord has no more preaching for them to do? Upon this question we should like to hear from our brethren of the ministry generally. We have had an idea that when the Lord called a man to preach that he generally directed him into some particular field of labor, and made him feel that the field was so important and the duty of preaching so imperative, that "woe was unto him if he preached not the gospel." Leaving out our own experience we have thought in reading the life of Judson and hearing the appeals of missionaries for aid to go to heathen lands, that they might wear out their lives in preaching to strangers in a strange land, that surely they felt called of God thus to go, or they would not have made the sacrifice of home and all of its endearments to carry the story of the cross to the regions beyond.

Brethren, are we called of God to preach? And, are we abiding in our calling?

The Greatest Sermon We Ever Failed to Hear.

Some time ago we published Dr. Gambrell's description of the greatest sermon he ever heard. In another place will be found Dr. S. M. Brown's report of the greatest sermon he ever heard, as he gives it in the *Word and Way*. We have for years intended to write some things about the sermon to which Bro. Brown refers that ought not to perish; and the editor of THE BAPTIST is the only Baptist in the world that knows these things. So we will explain. We were present at the meeting at Waco in 1883, and were at the desk reporting the proceedings of the Convention for our paper the *Arkansas Evangel*. We were the guest of Dr. Mackey, the pastor of the Methodist church. Our room was in his study in the basement of his church, but we went to his residence, only a few steps away, for our meals. We remember well how thronged Dr. Carroll's church was, and how he announced that there would be preaching in a few minutes at the Methodist church by a distinguished brother. Somebody asked who

he was. Dr. Carroll replied, "go and see." Somebody said, "It's Dr. Graves."

There was a stampede and business had to suspend for some minutes. The president said he hoped the delegates would remain and attend to the business. After order was restored the business was resumed, and we staid at our post and took notes.

When the Convention adjourned for dinner, we went to our room in the basement of the Methodist church and Dr. Graves had not concluded his sermon. Soon he closed, and the singing and expressions that we could hear impressed us that they were having a great meeting. We tarried till the audience dispersed, then we went to Dr. Mackey's residence. When we stepped on the porch we heard low talking in the parlor. Dr. Mackey heard us, and invited us to come in the parlor. We were introduced to two or three Methodist preachers by our host. We were seated and everything seemed solemn and quiet. The faces of the preachers showed that they had been weeping. Dr. Mackey broke the silence by saying, "Dr. Searcy, I have had a very strange experience today. When I went to church today, and found Dr. Graves in my pulpit I thought of all the hard things he had said of Methodists in the *Iron Wheel*, and in his paper. I felt outraged. I felt like remonstrating then, and there, against his using my pulpit or occupying my church." He paused for a moment, and then said: "I am so glad I did not act so foolish." Then we said, "What of the sermon?" Then he said, "That was what we were talking about when you came in. It was one of the best gospel sermons I ever heard. We all agreed"—referring to himself and the preachers in his parlor—"that we never before saw the grace of God put in such clear light as he put it." Then he proceeded to say, "Dr. Graves has been one of the worst understood men of our day. Thousands have believed that he is nothing but a religious pugilist, and that he knows nothing about Spiritual religion, but I am sure he is one of the most Godly men, and I believe in one hundred years from today J. R. Graves will be quoted by the different denominations as the champion of so'vation by grace and Spiritual religion." The other preachers gave their assent to what Dr. Mackey said. We felt then, and have felt since that this was the greatest sermon we ever failed to hear.

Announcement.

From a careful consideration of the finances of this paper, it has been decided to make some changes. So with the beginning of next month, the Business Manager, Rev. T. J. Bailey, will take charge of both the editorial and business management in the office.

But the present editor will remain with the paper as Field Editor and general representative, and will look after all its interests abroad.

This arrangement grows out of no friction, but a condition of affairs that demanded attention.

The position that each of us occupies is voluntary, and hearty, upon our part. The paper will pursue the same policy of peace and fraternity, that it has done from its beginning. What we need and must have, is the patronage of the Baptists of Mississippi. The paper is theirs, they called it into being, and we are their servants, and the watchword all along the line now is, "THE BAPTIST in every Baptist home in Mississippi."

Cheap Excursion.

The Illinois Central R. R. Co. will sell round trip tickets on Saturday, August 26th, 1899, at the following low rates:

Chicago	\$12.00
Cincinnati	\$11.80
St. Louis	\$10.00
Louisville	\$10.00

Good to return in 15 days.

The trains will leave Jackson as Limited No. 4 at 1:55 P. M., reaching Chicago at 11:15 A. M.; St. Louis 7:16 A. M.; Louisville 7:45 A. M.; Cincinnati 11:45 A. M.

No Change of Cars to either point.

A Special train of Baggage Cars, Coaches and elegant Sleepers will start from Jackson [right on time] for the special accommodation of the Mississippi people—thus insuring you against being crowded. Berths may be reserved now for either of the four points named.

L. F. MONTGOMERY, T. P. A.
Jackson, Miss.

L. B. RODGERS, Ticket Agt.
Jackson, Miss.

til au 26

The meeting was resumed at Ripon on the 11th inst., and, after five sermons, was closed at the water Sunday afternoon, where three young ladies were buried with Christ by baptism. There were six accessions, in all, to the church at that place.

E. E. THORNTON.
Booneville, Aug. 14th.

Illinois Central R. R.
OF INTEREST TO
STOCKHOLDERS.

FREE TRANSPORTATION TO ATTEND THE ANNUAL MEETING AT CHICAGO.

The Board of Directors of the Illinois Central Railroad Company, at a meeting held July 21, 1897, adopted the following preamble and resolution:

To the end that the stockholders of the Illinois Central Railroad Company may more readily attend, in person, the annual meetings of stockholders, which the by-laws require to be held in Chicago on the last Wednesday in September in each year, be it

RESOLVED, That until the further order of this board, there may be issued, to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him, or her, to travel free over the Company's lines from the station on the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the meetings of stockholders. Such ticket to be good for the journey to Chicago only during the four days immediately preceding, and the day of, the meeting, and for the return journey from Chicago only on the day of the meeting, and the four days immediately following, when properly countersigned and stamped in the president's office. (These tickets will now be countersigned and stamped in the office of W. G. Bruen, Assistant Secretary, Chicago.) Such a ticket may be obtained by any registered holder of stock on application, in writing, to the president of the Company in Chicago. Each application must state the full name and address of the stockholder exactly as given in his or her certificate of stock, together with the number and date of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the Company.

By order of the board of directors,
A. G. HACKSTAFF,
Secretary.

The next annual meeting of the stockholders of the Illinois Central Railroad Company will be held at the office of the Company, in Chicago, on Wednesday, September 27, 1899, at noon. For the purpose of this meeting, the Stock Transfer Books will be closed from the close of business on September 12th to the morning of September 28th.

Repentance is the golden key that opens the palace of eternity. We ought to love our friends in God; our enemies for God.

It is not hard to find God when we are willing to turn away from sin.

Clean your house, but forget not to ask God to cleanse your heart.

Don't wait for great opportunities; but make every opportunity great.

There is no sinner so great but that God can make a great saint of him.

The Lord will give grace and glory, and no good thing will be withheld from them that walk uprightly.

Temperance.

How She Saved Him.

In "The Making of Dick," published in the *Union Signal* for October 28, 1898, a lady relates a striking, true story of the self-sacrifice of a school teacher in an Atlantic fishing village many years ago.

"Miss Mary" was the first woman teacher to "keep winter school" in the town, and the rough older boys expected to make naught of her authority. The worst of them was Dick Devine, about seventeen years old.

But although she was consumptive and weak and small, her moral strength was marvellous. On the first day of school she talked to her pupils and won them. She even awoke in Dick Devine a throb of manly ambition to overcome the curse that seemed to be in his blood. His father, grandfather and great-grandfather had all died drunkards, and Dick himself had sipped.

Although Dick from the beginning treated Miss Mary with great deference, it was long before he would admit there might be any escape from the fate of his race.

"If my folks had made any show of fighting the drink evil generations ago," he said, "it might not have grown so strong. But it's no use trying now. We're a doomed lot. We're all sturdy enough till we get to be about twenty-five years old; then we go all to pieces. I'm sorry you feel so bad about it, Miss Mary."

"Richard," said the resolute woman, "you were made in the image of God, and have responsibilities of your own. This ruin must stop, and you can stop it. You have in you the doing of grand things. You are worth too much to waste."

Under her influence he strove against the appetite, but unfortunately Miss Mary soon had a hemorrhage and went home. The seaport people believed they had bidden her farewell forever.

But three years later she was back in the school again. Dick Devine was no longer a pupil, but he had never lost the memory of her interest in him. He had struggled terribly at times, for her sake, but his defeats were many, for he was still under his family curse. The brave woman's whole soul was enlisted afresh in his welfare.

At last, recovering from a debauch, the young fisherman in mad despair went out to drown himself. This was on a night when Miss Mary, unaccountably wakeful, had

walked down to the shore. She probably saw a human form far out wading into deeper water, and she may have surmised it to be Devine.

Accustomed to ply the oars in her stronger days, she untied one of the moored boats and pulled toward the vanishing figure, although she had been warned that violent exertion might kill her. Her last talk with Dick had given her reason to fear that he might commit suicide.

The dark form plunged out of sight, but she redoubled her efforts to reach the spot, and presently she saw the young man's head.

"Richard! Is it you?" she screamed.

That cry pierced the ear of the desperate youth, and with reawakened love of life he caught hold of the boat.

Whether she helped him into the boat, or how he reached the land, he never knew. When he came to himself he was lying on the beach, alone.

The next day Miss Mary's body drifted ashore. It appears probable that her exertions had brought on a hemorrhage after she had rowed Dick ashore that she had died near him, and had been swept out by the tide.

Her death completed what her life began. It broke forever the spell that fettered Dick Devine. His subsequent life was purified by the tender memory of the gentle woman who gave her last breath in her struggle to save him. A generation ago he was one of the best known college presidents in the country.—*Youth's Companion*

The Baptist Home Mission Society, at its recent meeting at San Francisco, passed the following resolutions concerning the liquor traffic.

"Whereas, the liquor traffic is an unmitigated evil and a terrible menace to our social, civil and religious institutions; and, whereas, its total suppression would prove a benediction to the home, the state and the church of Christ. Be it therefore resolved, that we urge our entire constituency not only to favor, but to unite in all legitimate means to effect the overthrow of this nefarious business and the destruction of the saloon as a power in the body politic. Be it further resolved, that we express our hearty approval of the law of congress prohibiting the sale of liquor in the army canteen, and we protest against the nullifying act of the attorney general of the United States."—*Ex.*

The following is tender, and strong testimony to the truth and

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Misses E. and C. JANES, Lady Principals.

July 27-41

H. G. LAMAR, President.

power of the Bible, by the veteran President of the United States, John Quincy Adams:

"I deem myself fortunate in having the opportunity, at a stage of a long life drawing rapidly to its close, to bear at this place, the capital of our National Union, in the Hall of Representatives of the North American people, in the chair of the presiding officer of the assembly representing the whole people, the personification of the great and mighty nation—to bear my solemn testimonial of reverence and gratitude to that book of books, the Holy Bible. The Bible carries with it the history of creation, the fall and redemption of man, and discloses to him, in the infant born at Bethlehem, the Legislator and Savior of the world."—*From Northrop's "Cloud of Witnesses."*

Citronelle, Ala., Healing Springs, Ala., Blount Springs, Ala., Gibson Wells, Tenn., Arundel Lithia Springs, Miss., Coopers Well, Miss., Bailey Springs, Ala., Point Clear and other Mobile Bay resorts are reached by the Mobile and Ohio Railroad. In some cases there is a pleasant ride through the country after leaving the train, before you reach the resort, and in others a short steamer trip. These are all well known resorts, and have been patronized liberally for a number of years by the best people in the Southern States. All of these points have good hotel accommodations, and are becoming more popular every year.

till sep 15

Hobolochitto-ings.

Hurrah for Dr. Lowrey and the College! Our boys need not leave the State for a College education now. They have things fixed up in ginger bread style at Clinton, and still they are going to fix them better. Hurrah for the College! Three hundred boys for next session. We have several "mill boys from the slashes" down this way who ought to go, and a good many black-eyed and blue-eyed beauties who ought to attend President B. G.'s school.

Who said Judge Longino for

governor! Well, so mote it be. We need a good governor.

The writer thinks that Dr. Venable in *THE BAPTIST* of July 20th, hits the invisible church theory about right.

Our people away down here, begin to realize very forcibly that all educated people are not thieves and cut throats. The writer himself is preaching to three little country churches, and although from previous teaching and environment they are behind on all denominational lines of work, yet they are three as good little churches to preach to as one will find most anywhere.

We must educate! We are not very rich financially, but law! the children! From ten to fifteen in one home is no very unusual sight, while one man down here (a Baptist) is reported as being the father of twenty-eight, all but five still living. With proper training we ought to take this country at no very distant day, but we must house our own children and not let them struggle off to other denominations.

Our great, big hearted Secretary was with us at our fifth Sunday meeting and preached us two able sermons. He has a way of leaving aside side issues and non relevant matter, and striking in for the very heart and core of his subject. Our people fell in with him. Who would not fall in with him on seeing him?

M. A. SHEPPARD.

The Dangers of a Malarial Atmosphere may be averted by occasionally taking Dr. M. A. Simmons Liver Medicine.

McComb City Female Institute

A high grade school for girls and young ladies. Academic and collegiate courses cover the schools of English, Latin, Greek, French, German, Mathematics, Natural Science, Philosophy, History and Civics. Special teachers for Elocution and Music. Students will be under the best social and religious influences.

J. L. LOGAN, Prest.,

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July 27-61

HOME READING.

No Night There.

REVELATION 22:5.

There is no night in Heaven, no night there
Of weary hours, of ceaseless, brooding
care;
No fearful waste, no ashes of despair,
No night is there.

There is no night in Heaven, no, no night
Of sorrow there, no tearful, with'ring
blight;
There is no gloom in Heaven's holy light,
No night is there.

No night is there, but one immortal day,
Where Sun of Righteousness imparts each
ray;
All earthly tears shall there be wiped
away—

No night is there.

—E. S. ROBERTS.

"Whenever you see persecution, there is more than a probability that truth lies on the side of the persecuted."—*Latimer.*

Things of God that are marvelous are to be believed on a principle of faith, not to be tried into by reason. For if reason set them open before our eyes, they would no longer be marvelous.—*S. Gregory.*

The youth who begins life with a modest determination not to fail, and an earnest purpose to do only that which is right, will succeed as surely as patience is united to his effort, and hope is ever in his heart.

A Christ-like spirit, manifesting itself in us, as it did in him, in going about and doing good even in the humblest way for his sake, will ensure the verdict, "Come ye blessed," while those who take Satan as their master and are like him will only hear the awful doom, "Depart ye cursed."

The first law of Paradise had reference to things eatable—a plain intimation that man ought to control his appetites, and that his greatest temptations would come in this line. Many a Christian finds it one of the most difficult lessons he has to learn, even in eating and drinking to "do all to the glory of God."

Meditate long, meditate humbly on what it is to have a Creator, and comfort will come at last. If broad daylight should never be yours on this side the grave, he will hold your feet in the twilight

that they may not stumble, and at last, with all the more love, and all the more speed as well, will fold you to his bosom, who is himself the Light Eternal.—*F. W. Faber.*

The commands of God are always reasonable. This is one of the first lessons of faith, that what God commands is best for us, what he forbids is hurtful. If Eve had believed this, she would not have thought that the fruit was "good for food." If we believed that, we would know that religion is good for us; not gloomy and forbidding, but cheerful and comforting, just what we need.

Nan's Souvenirs.

Nan was going to have a birthday party out at grandma's house. Ten little girls were coming to spend the afternoon and stay to supper.

There was only one thing that troubled Nan, and she went out into the kitchen, where grandma was frosting cakes, the afternoon before the party to talk about it. The cakes looked so good that Nan never could have stood it, if grandma had not baked her tasters, in patty pans, of every single kind of cake.

"Everything is too good for anything," said Nan, leaning her elbows on the table. "Except, I wish I did have silvernears for the party."

"Goodness me!" said grandma. "What's that?"

"Things for them to take away to 'member my party with for always," answered Nan. "Silvernears is the best part of a party, I think, grandma."

"Oh, yes, souvenirs—yes, I see. Well, we must see about them, then. Didn't you tell me there were twelve kittens down at the barn?"

"Yessum," said Nan. "And, oh, grandma, you said they'd have to go, some of them, anyway, 'cause the farm was getting overrun with cats. But, grandma, you wouldn't say so if you could see them once; they are the sweetest, cunningest, dearest—"

"Yes," said grandma, calmly; "they always are. But why not give them to the party for souvenirs?"

"Oh, grandma, you are the dearest! You always think of the perfectest things! Of course, there'll be one apiece and two for me, and you don't mind the two for me, do you, grandma?"

And, of course, grandma said she didn't mind.

So the next day, when the ten

little guests went away, after having the most charming time, they each took with them a kitten in a box with slats fixed so that it could breathe. And after they were all gone, Nan went down to the barn. When she came back, she looked very sober.

"I wouldn't have thought," she remarked, "that I could have felt so lonely without those ten kittens. I hope I'm not getting selfish."

And grandma smiled.

The next day, grandma was up stairs, when she heard Nan calling. And then, running up the stairs, accompanied by a chorus of mowing, she burst into the room, her cheeks very red and her eyes very bright, with ten boxes piled up in her arms.

"Oh, grandma!" she cried, "the party all came back and brought their silvernears! They said their mamas said they were just as much obliged, but they had so many kittens now they do not really need any more; and, say—oh, grandma, don't you think we can keep them now?"

And, of course, grandma, when she got through laughing, said "Yes."—*The Churchman.*

In a Puerto Rican Forest.

A war correspondent's adventures are set forth by Edwin Emerson, Jr., in *The Century*, in an article entitled "Alone in Puerto Rico." Mr. Emerson says:

By nightfall, after I had ridden up and down some of the most unprepossessing hills, and got tangled in no end of chaparral, cactus, and other thorny undergrowth, which changed a new pongee coat I had bought in San Juan into an old rag I found myself on a high range of sierra. From a jibaro negress I learned that I was half way between the towns of Quemados and Jaguas, and that I would find a better trail for my horse below. So I rode down a lovely green valley, where plantations of corn and tobacco lay side by side. As it grew darker, bats flew all about me, and I heard the evening cries of birds which sounded like our whippoorwills and mocking-birds. At last I struck the trail that the woman had mentioned. I rode on a little way, and took the horse into a clearing, where there was a spring well hidden from view, and there I hobbled his feet to the halter-rope, flung myself on the ground, and went fast asleep. The last thing I heard was the beautiful song of the solitary singing in a copse above me.

I was awakened early the next

morning by the screeching of green parrots, quarreling with other birds in the top of a cocoa-nut palm. I was drenched with dew, but forgot all as I thought of my horse. To my great relief, I found him standing behind a bit of oleander-bush red with flowers, crunching the juicy stalk of a prickly pear. I watched him with interest as he took the stalk and with his teeth ripped off the skin with all its thorns. He whinnied as if we were old friends. After bridling and watering him, I found the trail, and rode off southward. On the way I ate everything I could find, from green cherries and guava plums to juicy mangos, which stained the front of my coat, and bell-apples, the meat of which suggested mildew. There were also custard-apples, a large green fruit not unlike cream-puffs inside.

The most astonishing and the best of all was a fruit called pulmo—in our language, sour sap. It is about as large as a quart bowl, and so nourishing and full that a single fruit was enough for a good meal, although that did not deter my horse from eating four. Later I found that they are also relished by dogs. Of springs and streams there were so many that I had no fear of dying of thirst. If water was not handy, I could always climb a cocoa-nut tree, and throw down the green nuts, which were filled with an abundance of watery milk, more than I could drink at one time. Other nuts there were in plenty; but many were more curious than edible, even to my willing appetite. One had a delicious odor. I tasted a little, and thought it ideal for flavoring candy, but it soon dissolved in my mouth in a fine dust, absorbing all the moisture, so that I had to blow it out like flour. Nothing ever made me so thirsty in my life, and even after rinsing out my mouth I felt for a long time as if I were chewing punk or cotton. The fruit of the tamarind only added to my torments by setting all my teeth on edge. When we reached the next spring, I fell off my horse for fear he would get all the water. Only after I had satisfied my thirst would I let him drink.

Sour Stomach is one of the first symptoms of a coming bilious attack. Cure it with a few doses of Dr. M. A. Simmons Liver Medicine.

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8th session opens Sept. 4th, 1899.

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W. I. THAMES, Principal.

Poplarville, Miss.

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WOMAN'S WORK

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

When the Tide Is Low.

Some time at eve when the tide is low
I shall slip my mooring and sail away,
With no response to the friendly hail
Of kindred craft in the busy bay.
In the silent hush of the twilight pale,
When the night stoops down to embrace
The day.
And the voices call in the waters' flow—
Some time at eve when the tide is low
I shall slip my mooring and sail away.
Through purple shadows that darkly trail
O'er the ebbing tide of the Unknown
Sea,
I shall fare me away, with a dip of sail
And a ripple of waters to tell the tale
Of a lonely voyager, sailing away
To mystic isles, where at anchor lay
The craft of those who have sailed before
O'er the Unknown Sea to the Unseen
Shore.
A few who have watched me sail away
Will miss my craft from the busy bay;
Some friendly barks that were anchored
near
Some loving souls that my heart held
dear,
In silent sorrow will drop a tear,
But I shall peacefully have furled my sail
In moorings sheltered from storm or gale.
And greeted the friends who have sailed
before
O'er the Unknown Sea to the Unseen
Shore.

—LIZZIE CLARK HARDY.

We give below recommendations of the F. M. Board, also the recommendations of the Executive Committee of the W. M. U. We hope our women will study these recommendations, prayerfully, and act upon them. We also give an outlook of the mission work in China by Bro. Simmons. Also the good news of the new house for Brother and Sister Maynard in Japan. See also Mrs. Wood's appeal to the Associations.

Recommendations of the Foreign Board.

1. We recommend that the sisters continue in the earnest efforts which they have been making to get special gifts in what is known as the "Christmas Offering" for the work in China. Last year was by far the best in results that we have ever had in that country, and the work seems to be opening up as never before.

2. We commend the efforts which have been made to bring the children of the missionaries and the children in the home land into closer contact. We recommend that the Woman's Missionary Union continue to train and develop the young people in their Bands and Societies, and that they

try to get the children to raise \$4,000 for foreign missions the coming year.

3. We believe great good has been done through the "Missionary Day" exercises, by training the children of the Sabbath Schools in the knowledge of our mission work, and also in the grace of giving. We again ask the sisters to assist our Sunday School Board in preparing the programmes for that day, and also in getting the same before our people.

4. We consider our Foreign Mission Journal a great factor for giving information and awakening interest in foreign mission work. The women of our churches have aided very much in getting subscribers for the Journal. We ask that they make special efforts this year to get the people to take the Journal. We also ask that they distribute tracts in reference to our foreign work.

5. The Board requests that the sisters throughout our Convention endeavor to raise enough to pay the expenses of all our female workers in the foreign field. Quite a number of women have been appointed during the past year, our force having been increased. We therefore ask that the sisters raise, this Convention year, including all of their gifts, at least \$80,000.

Executive Committee, W. M. U.

Appreciating the duty and privilege of being helpers in sending "glad tidings" to those in Pagan and Papal lands, the following suggestions are offered for carrying out the recommendations of the Foreign Board:

1. Live close to the Master during the busy days of the year. Then, when Christmas tide draws near, the loving impulse will be to consider Him as among those to receive a special gift. Recognize Christ and the "least of these" in China as one. Talk Christmas offering to all with whom you are associated and write about it to friends and acquaintances at a distance. Seek to present the subject in the most attractive manner through use of special Christmas literature.

2. From central committees in various States, names of children of missionaries may be obtained. By correspondence, it is hoped, those at home and the little ones abroad will be brought closer together. One member having been appointed to write the letter for the Band, others should have a part by the signing of their names. In addition to the latter, inexpensive tokens of love may be sent

from time to time. Keep before the children a definite amount to be raised and consult Mission Manual for ways of doing it.

3. The only object of work in which co-operation is asked of W. M. U. by the three boards, is Missionary Day. Moneyed receipts are equally divided between the Home and Foreign Boards. Personal influence is an important element in its success. It may be used in interesting the superintendent and others in the day's observance. Time and talent should also be consecrated in training children to carry out the programme effectively.

4. By word and example prove to the uninterested that zeal is according to knowledge. Then suggest reading the Foreign Mission Journal. Beautiful, acceptable service may be rendered by appropriating as our very "own" letters from missionaries in the Journal, and replying by sympathetic, encouraging messages. Special answers should not be expected, as busy missionaries have little time for individual correspondence.

5. Societies in the various States may attain better results by undertaking, after prayerful consideration, to raise a definite part of total amount asked in the apportionment.

Our Mission Work As It Appears To a Returned Missionary.

E. Z. SIMMONS.

The present status of the work, according to the latest statistics, show unusually large additions to our churches last year. In many fields they have more than doubled those of any former year. There is on the part of the members a spirit of aggression and an effort towards self-support that is encouraging and refreshing. To illustrate: In our mission six chapels, or places of preaching, have been opened in the last year at the instance and expense of the members. And much preaching and evangelistic work is being done by our members. And school work, for boys, which has always appealed favorably to Chinese benevolence, is taking on new life and being pushed with more than usual vigor. There is a desire for the study of English, the sciences, in English and Chinese, that we have not known before. This should be utilized and laid under tribute to the spread of the Gospel.

The demand for books on history, modern civilization, the sciences, political economy, education, and Christian literature, is

unprecedented. And at present there is not enough of such literature to supply the demands. There must be a larger supply and a better quality of such works. The missionaries, with few exceptions, are the only persons prepared to translate and produce such a literature. It is in our power to so mould the literature of China that it will become a greater factor in the elevation and Christianization of the Chinese.

The spirit of hopefulness and large expectations among the missionaries and Chinese Christians in regard to all departments of our work is great. The outlook from our point of view is bright. When I have been in this country a few months and mingle with the workers and see the work, I hope that the outlook will be brighter still. With united efforts, prayers, and faith in God and each other, we can carry the work to a glorious consummation.

A House In Japan.

News had come to us time and time again of the very poor house in which our missionaries, Rev. and Mrs. N. Maynard, were living in Japan. The health of both of these worthy workers was being impaired for the lack of a comfortable dwelling place. Think of a house eighteen feet square, "with a room up stairs," and in this house the missionaries lived, and also "used it for preaching, prayer-meeting, and Sunday School."

Property has advanced rapidly in price in Kokura, and to buy a lot and build would cost \$2,500. But something had to be done. The Central church in Memphis, Tennessee, nobly raised \$1,000 in cash for the house. The Woman's Missionary Union raised in cash and subscriptions at Louisville, Kentucky, about \$850 more. The sisters are still busy raising funds, and we hope it will not be long before we can not only say the whole amount has been raised, but can give a picture of Brother and Sister Maynard's new home.

Woman's Work and the Associations.

It is very desirable that our woman's work be given due prominence in the meeting of all our associations this fall. The Woman's Central Committee would be greatly helped in their efforts to develop the mission spirit and gifts on the part of our women, if the associations will give the work the consideration which its importance deserves.

It is hoped that the moderators of all our associations will see that there be a committee to report on Woman's Work, and that the committee be allowed ample time to submit its report and have it discussed.

The Secretary earnestly requests that some one or more of the pastors in each association strive to broaden and deepen the interest of our women in this work, which promises so much, if we are all loyal to our duty.

Especially do we urge the noble Vice Presidents of the association, who are already alive to woman's work, to use every endeavor to make the meeting in the interest of the work of great power and interest to all.

The enthusiasm necessary to arouse the latent energies of our people, must always come to the many from the few who are God's leaders, and divinely equipped to enlist others in the good work of self-development and self-sacrifice for the Master. Specially are we dependent upon the Holy Spirit for the success of our efforts. Our Master has assured us that our Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. We cannot succeed without the spirit of God. We can have the spirit, if we are prayerful. Let our sisters pray for the spirit in our labors.

The literature necessary for the organization work of societies can be obtained from Mrs. W. R. Woods Meridian. No church should be without it. I would I could say something which under the favor of God would arouse all our Baptist women to a sense of responsibility and power for good.

Then would our light burn in the tabernacle of our God and with a continuous flame shine away the darkness of death, flooding the earth with light and life.

Mrs. Wm. R. Woods,
Sec. Cen. Com.

Little Folks.

Dear Dr. Searcy:

As I never see anything about our little church down here in the pine woods, I thought that I would write a few lines about it. The name of it is Rehoboth.

Brother Drummonds is our pastor. We have just closed a meeting of six days. Brother Thigpen did most of the preaching. Brother Drummonds baptized six. I love to hear both of these good men

For fear of these few lines find-

ing the way to the waste basket, I will close.

Find enclosed a nickel for Cuban Missions.

Your little friend,
LOU RUSSELL.
Hambone, Miss., Aug. 12, '99.

Dear Dr. Searcy:

Why not insist that more of the cousins write? I fancy they are too much afraid of a "criticism."

I was delighted to see my other letter in print, and I trust this too may make its appearance.

Now cousins, write a little letter for our "corner," and let's have a jolly little band.

I have a sweet little cousin—Nannie—who is about the age of myself. We are together most all the time. Your little friend,

REID BASS.

Bassfield, Miss., 1899.

"The Greatest Sermon I Ever Heard."

Brother S. M. Brown, of the *Word and Way*, tells us of a sermon which he once heard Dr. J. R. Graves preach. He speaks of it as follows:

"Reading the article from Dr. Gambrell on 'the greatest sermon I ever heard,' reminds us of the greatest we ever heard and encourages us to speak of it. It was preached by the same man—Dr. J. R. Graves. It was in the Methodist church in Waco, Texas, in 1883 during the session of the Southern Baptist Convention. Dr. Graves was sick—not able to leave his hotel and bed much of the time. There was a large attendance of delegates and visitors. The First Baptist church where the convention was held would not hold the people. Overflow meetings were held. It was the second day of the convention; the people were pushing and crowding for even standing room. No more could get in and the room was too crowded for comfort or business. Some one announced that Dr. Graves would preach at the Methodist church in fifteen minutes. A complete stampede ensued. The writer made an effort to gain the front door and street. It seemed to him that everybody in the house was trying to do the same thing at the same time. Once in the street we found ourselves a part of swiftly moving men and women. No regard was had for side walks. Men and women threw themselves in the middle of the street and rushed forward. Some literally ran. We were among the first, being young and swift-footed, to get

in and get a seat. In an amazing-

ly short time the house was filled. Dr. Graves came in from his bed looking the sick man he was. He read from Romans and made 'Justification by Faith' his theme. He preached almost two hours. The like of that sermon we have never heard. For a while the style was deliberate and didactic. Gradually he took fire. There was majestic logic, fervid eloquence, spiritual unction, and a pathos that was sublime and overwhelming. The congregation was swayed like the ripening wheat before the wind. All over the house the people wept. Hot tears chased each other down the wrinkled and bronzed faces of old men. Such a surging, intense, seraphic feeling, we have never before or since seen possess a multitude of people. The atmosphere was charged with a spiritual energy that could be as easily felt as a shock from an electric battery."

District Meeting.

Our District Meeting at County Line was a grand success. Bro. J. T. Ellis presided with grace and dignity. Bro. E. C. White served as clerk. Brethren Miller, Gregory and Mourhead were with us. We protracted from the District Meeting with good results—eight uniting, all except one by restoration. Bro. J. T. Ellis did some of the best preaching that I have ever heard. The church is united and in fine shape. We are struggling to build a house and would appreciate a little help from the Board. Please lay the matter before the Board. You know our strength.

I am trying to introduce your paper with little success. They complain at the price. I think that the Noffsinger resolutions at our last Association ought to have been accepted. However, I will do all that I can. I appreciate such a paper in my churches.

May the Lord bless you, is the prayer of your brother,

J. J. SHANKS.

On the Wing.

We spent a few hours last Friday in Durant where we met many old friends, received some renewals and new subscriptions to THE BAPTIST. We had the great pleasure of being entertained in the family of our old friend and benefactor, W. S. McLellan. We went intending to call on pastor Hickman and family in their sore bereavement, but learned on our arrival, through, Deacon Dickens, that the church had given their heartbroken pastor and family a vacation which they are spending

at Allison's Wells. The work seems to be doing well in Durant.

The I. C. R. R. Co. are erecting large buildings for their shops and round house. Everything seems buoyant, and prices on property are stiff. During Thursday night in the same hotel in which we slept, an immortal soul left its tenement of clay and took its flight to the judgment bar of God, trusting in a crucifix for help in this hour of dissolution and need. Pity it could not grasp the Christ as its hope and help!

Aberdeen Subscriptions to State Missions.

The time for the payment of these subscriptions is at hand. I have already received the money on some of them, but the great bulk is as yet unpaid. I did not feel that it would be proper for me to leave the State with the promises of the brethren pending to send the money on those subscriptions, for I was anxious to pay it out to the patiently waiting missionaries. It was for this reason mainly that I declined the very urgent insistence of Bro. Spoles to go with him to the mountains of North Carolina. So, brethren and sisters, I am at home and hope to hear from you.

Truly,
A. V. ROWS.

Dear Bro. Searcy:

Our meeting continues with wide and deep interest. Bro. T. T. Martin is preaching the glorious gospel of Christ with clearness and great power. God is with us. Ten received up to this date, nine for baptism. House full every night. Unto our Lord be praise and glory.
W. S. CULPEPPER.

Pokal, Miss., Aug. 11, 1899.

Dear BAPTIST:

I am just in from a meeting at Briarhill church, Rankin county, with Bro. Wayne Sutton and his good people had a good meeting. Bro. Sutton is one of the best pastors in the Strong River Association. His worth to his people can't be estimated.

Humbly,
J. C. BUCKLEY.

It is most reasonable to make a sacrifice for the sake of a religion that is founded on sacrifice.

The holy scriptures are the firmament across the expanse of which Christ moves as the Sun of Righteousness.

One of the best evidences of true faith, and one of the best helps to full assurance, is a holy familiarity with God.

Sorrow Without Hope.

No one capable of sympathy for the sorrowing would utter a word to emphasize the grief of the wife and daughters who mourn the death of Mr. Ingersol. They did honor to their hearts in the tears they shed; and by the depth of their grief they paid a tribute to their husband and father which was more eloquent than any funeral oration. But many who listened with careless delight to the eloquent agnostic as he made sport of Christian faith, have been in a more serious frame of mind as they contemplated his sudden and immediate entrance upon the unknown. It is not strange that in the death room those bereaved ones sat down beside the pulseless body, unwilling for it to be taken from their sight and unaccompanied by any belief that the soul outlives the shock that falls upon the flesh. For them, the corpse was all that was after the fever of life had cooled down. Perhaps this sort of despair moved them to bring back the ashes and preserve them as all that is left them now and evermore to mock the love which inherits only despair when it gives up faith. The following from the *Globe Democrat* expresses an unbiased judgment in such a case:

"In the faith of a Christian the soul parts company from the body in death. The being who has been the object of love and responsive to it, who has been capable of thought and achievement, is not extinguished to those who believe in immortality. They see in death a veil drawn between earthly existence and the continuing life of the soul. To the materialist the stoppage of the heart beat ends all. The persons in whom affection and friendship are centered may, as he is convinced, be wholly exterminated in an instant, leaving nothing but memory without hope, and a sad remnant of clay that must be resigned to the chemistry of nature. Under such circumstances the materialist clings with desperate tenacity to the rigid form which he believes to be the last visible or invisible token of past association. The corruptible is all that remains to his vision, and the unspeakable consolation of the Christian he condemns and rejects. In the event of death materialism has no rites to offer except those that shape themselves into an eternal farewell. There may be eloquent tributes to a precious past, but the one upon whose body the earth closes is denied a future, and the cruel epitaph is 'The End.'"

"Col. Ingersol's death was in-

stantaneous. One moment he was the man of genius, with millions upon millions of thoughts and memories in his brain, with the fondest devotion in his heart for his family, and yet, if materialism is to be credited, all perished the next moment when the tide of life suddenly stood still. The body was worn out, but what of that mysterious essence and power that was Ingersol? Was it turned to nothingness in the twinkling of an eye, utterly destroyed when the mechanical forces of the body were arrested? The materialist assumes that it was, though as powerless to prove it as he is to disprove the converse. There has been a hesitation as to the disposition to be made of Col. Ingersol's remains and as to the ceremonies of his funeral that is significant. Materialism is confounded in the presence of death and its own barren version of it. There is something even in the heart of skeptics warning them that their creed does violence to the deepest promptings of the human mind."—*Central Baptist*.

An exchange gives the following as the reasons expressed by Captain Phillips for calling his men on deck and having a prayer meeting after the destruction of Cervera's fleet at Santiago:

"Well, it was this way. I—that is—it was—there, if you drop your hat on the street and some one picks it up for you, you say, 'Thank you,' or if you fall down on the street and some one helps you up, you always say, 'Thanks.' There was that boat, with a storm of iron and shot going on one side and then on the other. Then they would fall in the water all around us, and then there would be a perfect cloud of them pass over our heads, and yet we were not struck. When the fight was over and I had made a hasty inventory and found that we were not hurt, it seemed to me no more than fair that we should say, 'Thank you,' so I had the crew called on deck and told them so. Every man took off his cap, and you could have heard a pin drop on that deck, and after it was over and I walked past that crew I saw tears on the faces of many an old sailor that I supposed did not know how to cry."

Tippah, Miss., Aug. 3, '99.

Dear Sirs:

I was asked by the church to forward enclosed resolutions and ask you to publish the same in your valuable paper. Hoping you will grant the favor, I remain,

Your brother in Christ,

J. D. LOWRIE.

Lemons as Medicine.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, malaria, kidney disease, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists, 50c and \$1 bottles.

MOZLEY'S LEMON ELIXIR

Cured me of sick and nervous headache, I had been subject to all my life. Mrs. N. A. McEntire. Spring Place, Ga.

MOZLEY'S LEMON ELIXIR

Cured me of indigestion and nervous prostration. I got more relief, and at once, from Lemon Elixir than all other medicines.

J. C. SPEIGHTS.

Indian Springs, Ga.

MOZLEY'S LEMON ELIXIR

Cured me of a long-standing case of chills and fever, by using two bottles. J. C. STANLEY.

Engineer E. T. Va. & Ga. R. R.

MOZLEY'S LEMON ELIXIR

Cured me of a case of heart disease and indigestion of four years standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIEHL.

Cor. Habersham and St. Thomas Sts., Savannah Ga.

MOZLEY'S LEMON ELIXIR

I fully endorse it for nervous prostration, headache, indigestion and constipation having used it with most satisfactory results, after all other remedies had failed.

J. W. ROLLO.

West End, Atlanta, Ga.

till Sept.

Ruleville, Miss., Aug. 7, '99.

Dear Dr. Searcy:

Olive Branch church has just closed a great meeting. Some of the visible results are thirteen professions of faith, four received by letter, and two restored to fellowship, and many inquiries for salvation, and great rejoicing amongst the Lord's children.

Very truly,

V. H. NELSON.

On account of Democratic State Convention the I. C. R. R. and Y. and M. V. R. R. will sell round trip tickets to Jackson at one fare. Tickets on sale August 22nd, and 23rd. Good for return until 25th. These rates open to all.

BELLS

Street Alloy Church & School Bells. Send for Catalogue. The B. & B. Co., Baltimore, Md.

FOR SALE IN GULFPORT.

I have 1,000 residence and business lots for sale in the rising metropolis of our State. Gulfport will soon be

Connected With Jackson By Rail.

This will bring it into direct communication with the great West and place it at the end of the

Shortest Route to Deep Water from the great trade centers of the food producing portions of the country.

Property, though cheap now comparatively,

Is Advancing Constantly and will soon be "out of sight." Invest while it is in reach and make some money while you can.

Write to me or come to see me at Hattiesburg, Miss. L. E. UALL.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

Prof. W. H. PEEKE, F.D., 4 Cedar St., N.Y.

We Recommend

TO OUR PATRONS, THE FIRM OF

PATTON & WHITE.

OF JACKSON, MISS.



FOR FIRST-CLASS

PIANOS AND ORGANS...

Or in fact anything usually kept in a FIRST-CLASS MUSIC HOUSE. They are the

Largest Dealers in the State.

and handle all the LEADING MAKES. Those contemplating the purchase of musical instruments will do well to open negotiations with them either personally or by letter. In either case we GUARANTEE prompt and FAIR DEALING. Their place of business is at

318 East Capital Street,

JACKSON, MISS.

When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

Who May Be Invited?

Under the above caption Dr. Norman Fox has been writing a number of articles, lately about the Lord's Supper. He has sought to bring out a consensus of answers to this question, and to make the point that, to hold that baptism necessarily precedes the partaking of the Lord's Supper is not a Baptist doctrine. Dr. Whitman, of Washington City, has written some very pungent articles against the views held by Dr. Fox. And here is what the *Examiner* says which is as clear and strong as Dr. Greaves ever stated it:

"We print on another page a note from Dr. Norman Fox, in which, like the clever dialectician that he is, he essays to turn the point of Dr. Whitman's argument in last week's *Examiner* to the support of his own view of the invitation to the Lord's Supper. Granting the correctness of his view of the Supper, as set forth in the tractate referred to, there were no more to be said. But we believe that this view is not in accordance with Scripture teaching and example, and hence we cannot admit the soundness of his conclusion. We hold that the memorial Supper was committed by our Lord and his chosen apostles, acting in his name and by his authority, to the care and sole observance of the churches of Christ, as such; that a church of Christ, according to the New Testament model, consists only of immersed believers in Christ; and that, therefore, for a church so constituted to invite unbaptized persons to partake of the Supper is to exercise an authority not delegated to it by the great Head of the Church. In saying this we are not judging those who for various reasons do not accept our view of New Testament church order. To their own Master they must stand or fall. We simply say that, not having complied with one of the New Testament conditions of church membership, they are not entitled to an invitation from a Scripturally constituted church to participate in the observance of a strictly church ordinance. The only way to avoid the seeming discourtesy to dearly beloved brethren of other denominations involved in this question—a discourtesy, if it must be accounted such, due wholly to conviction of duty, not to intention—is to transform the Supper into something else than a church ordinance—into an ordinary family meal, for example. But this does not accomplish the end sought; it simply abolishes the observance of the ordinance by the church.

Dr. Fox's assertion that "the doctrine that baptism is a prerequisite to the Supper is, like infant baptism, an outcome of the doctrine of baptismal regeneration," and therefore, by inference, not "Baptistic," is a curious misapprehension of the facts in the case. Just as Baptists, because they do not believe in baptismal regeneration, insist that a man must be a believer before he is baptized, so, because they do not believe the partaking of the symbols of the broken body and shed blood are essential to salvation, do they insist on the New Testament order with regard to the observance of the Supper—first membership in the church, through confession of faith in baptism, then participation in the ordinance delivered to the church, for its perpetual observance as the body of Christ. Dr. Whitman's contention is sound in logic, is in absolute accord with New Testament precedent, and leaves to Baptist churches no alternative but to decline to invite unbaptized persons to the Lord's Table. This is no imputation upon their Christian character; it simply places them in the category of unbaptized believers.

Escatawpa, Miss., Aug. 7, '99.

Dear Baptist:

I was invited here to hold a series of meetings commencing July 27th, and ended August 6th.

This church for two years had as its pastor, Brother Henry Bennett, a thorough consecrated man.

I began the meeting alone, Brothers Bennett and Byrum not being well enough to assist.

The harvest was ripe, for from the start interest was shown, and as the members began to warm up for their duties, the results began to be shown, for we began to show results.

We organized a Ladies' Aid Society, with Mrs. Harrit Crane, President, Miss Lelia Bynum, Secretary, and Miss Elizabeth Sutthoff, Treasurer. At the close of our meeting we had three restored to membership, twenty-four for baptism.

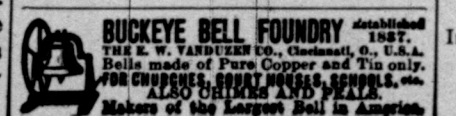
On Sunday evening, August 6th, we all met at the river, and I had the pleasure of baptizing twenty-three in Dog river.

It gives me pleasure to be in Mississippi, as my work is in Alabama.

Hoping to write you again some day, I am,

Your servant,

MILTON ROBERTSON.



BUCKEYE BELL FOUNDRY. Bells made of Pure Copper and Tin only. Also bells of all sizes. Makers of the Largest Bell in America.

Obituaries.

Tribute of Respect.

Died, at his home in Tallahatchie county, August the 4th, Mr. M. A. Burkhalter. He was about fifty-three years of age, and a life long citizen of this county.

He was for many years a consistent member of the Baptist church, and was loved and respected by all who knew him.

He was an ideal farmer, not only in the cultivation of his crop, but also in tenderly caring for the dumb animals on his place.

He was a good neighbor, a friend to the widow, and a law honoring citizen. He was a kind husband, a devoted father, and a true friend. He loved his home; so he beautified it with flowers. He loved his church, and he supported it with his money.

He loved his country, and he honored it by his service. He was the confidential friend and helper of his pastor. In his comfortable home the preacher found rest, sociability, and Christian communion.

Many friends mingled their tears with those of the bereaved ones at the burial. He leaves a widow, two little children, a grown son, and a host of friends to mourn his loss.

JOEL D. RICE

Tribute of Respect.

Resolutions adopted by Pleasant Hill church on the death of Brother J. E. Owen which occurred at the home of his niece, Mrs. Jessie T. Coy, May, 30th, 1899.

Whereas it has pleased Almighty God in his allwise providence, to take from our midst Brother Owen, Therefore be it Resolved,

1st, That in his death the church has lost one of its best and most influential members, and the community one of its beloved neighbors.

2nd, That we bow in submission to the will of God, believing that he does all things for our good.

3rd, That we tender our heartfelt sympathy to the bereaved ones, and point them to the one who said, "Cast thy burden upon the Lord, and he shall sustain thee. He shall never suffer the righteous to be moved."

4th, That these resolutions be recorded on the minutes of the church, and copies be sent the Ashland Monitor and THE BAPTIST for publication.

(Note). Mr. John E. Owen was born near Hickman, Kentucky, 1825, instead of Springhill, Mississippi, as predated.

J. T. PURCELL,

D. C. WEST,

J. D. LOWRIE,

Aug. 3, '99. Committee.

Death.

On Sunday night, August 6, 1899, Mavis daughter of Mr. and Mrs. J. C. Matthews, departed this life.

She was born in July, 1887, in Choctaw county, near French Camp, where she spent her short life.

Mavis was a sweet and loving little girl. It is hard to part with one so bright and promising, yet we must be willing to submit to the will of God. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

Why do we weep when the weary one rests, In the bosom of Jesus supreme, In the mansions of glory prepared for the blessed,

For death is only a dream.

LORENA RHODES,

CH₃ OH = Methyl Alcohol.
CH₃ OH + O = H₂O + CH₂ O.
H₂O is Water, and
CH₂ O is Formaldehyde gas—
Formaline—which forms the
basis of

CATAR-RI-AMA

the most perfect and powerful ANTI-SEPTIC, GRAMICIDE and BACTERICIDE known to the most advanced chemists and medical profession. It is the ideal treatment and cure for

Catarrh of the Head,
Catarrh of the Throat,
Catarrh of the Lungs,
Catarrh of the Stomach,
Catarrh of the Kidneys,
Catarrh of the Bladder,
Catarrh of the Bowels.

Cures the worst cases of ASTHMA, BRONCHITIS, TUBERCULOSIS, HAY FEVER, DIPHTHERIA, DYSPEPSIA and CANCER. PREVENTS TYPHOID and other Dangerous Fevers.

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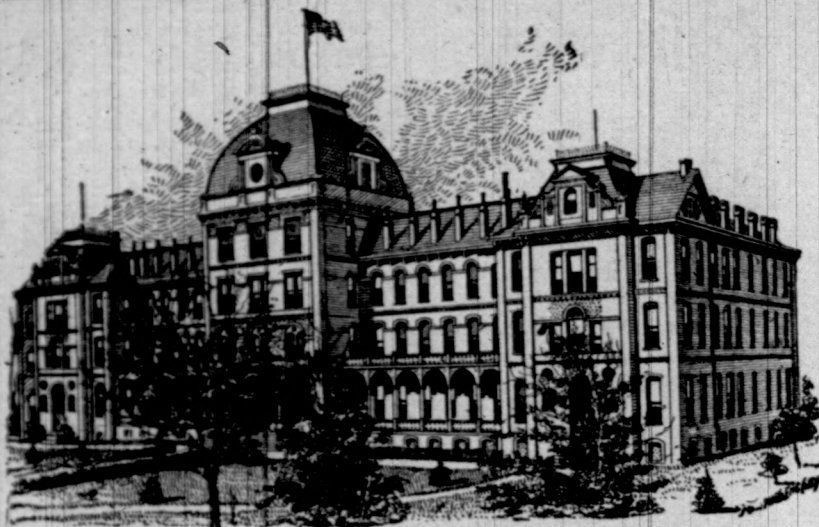
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JUDSON INSTITUTE FOR YOUNG LADIES.

MAGNIFICENT BUILDINGS abundantly supplied with excellent water on every floor and lighted with gas of best quality throughout. Hot and cold baths. ALL MODERN EQUIPMENTS.

THIRTY-FOUR NEW PIANOS, HANDSOMELY EQUIPPED ART STUDIOS, NEW GYMNASIUM with MOST IMPROVED FURNISHINGS, NEW BOWLING ALLEY, EXCELLENT LIBRARY and READING ROOM.

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The Sixty-Second Annual Session Begins Sept. 27.
Send for Catalogue or other information to

ROBERT C. PATRICK, D.D., President,
Marion, Alabama.

July 27-41

Obituaries.

In Memory Of Mary Alice Speed.

Aged 11 months, 8 days.

My little girl has flown from me,
Angels called her to their band.
Resting now with them is she,
Yes, Father and Babe are joined again.
And Mother's heart is torn once more,
Longing still for that bright home,
In which my loved ones, gone before,
Calmly await me at the throne.
Even so;—Baby, go to your home,
Secure for aye from pain and care;
Purer than snow or white sea-foam,
Ever with Jesus and Father there.
Ere long, joined beyond the river,
Dear little girl, we'll be forever

MOTHER.

John B. Thompson.

John B. Thompson, aged 25, died in Senatobia August 4th, 1899, while on a visit to relatives. At the age of 15 he united with the church, married to Miss Edna May Dean, November 8th, 1898. At the time of his death he was mayor of Leland, Miss., and member of a mercantile firm of that town. He was consistent as a Christian and a young man of great promise. With a broken heart his young wife, parents and friends, bade him farewell. In sadness and tears he has been laid down to that sweet sleep that heeds no season's change, no language of the flowers, no whispering winds or call of mating birds. He rests and the golden link of

friendship's chain lies broken upon his pulseless breast. It is only another pearl that has slipped its earthly setting and dropped into the casket of eternity. He has just walked up "the great altar stairs of earth that slope through darkness up to God." His life was like a star rising over the horizon into a clear canopy, but ere it showed its brilliancy it was touched by an unseen hand and its light went out. Friends, be comforted in the thought that for him the night has gone, for when

"The sun in all his state,
Illumined the eastern skies,
He passed through glory's morning gate
And walked in Paradise."
W. E. ELLIS.

Senatobia, Miss., Aug. 12, 1899.

Dear BAPTIST:

Bro. S. W. Sproles has just closed a good meeting at Yocoonookany church in which he did all the preaching. He presented the truth in a pure and simple way. Bro. Sproles is a consecrated working man of God and his brethren predict for him a successful future. There were two received by letter. The Christians were strengthened spiritually, the church united, and much good accomplished for the Lord.

Bro. Sproles commences a meeting at Bethsaida church today. May the Lord be with him.

VISITOR.

French Camp, Miss., Aug. 12th.

The best "life" is living intensely for eternity.

VALUABLE CITY PROPERTY

IN GULFPORT AND HATTIESBURG
and 100,000 Acres of Land FOR SALE in South-east Mississippi.

Level Lands,

WELL WATERED And Capable of Being
IMPROVED TO ANY
STANDARD DESIRED.

Can be had on . . .

EASY PAYMENTS

And at a LOW PRICE.

The Country is New, the Range for Cattle, Sheep and Hogs is good during very nearly all the year, and Stock of all kinds can be raised at a small cost. These lands are all near the

Gulf and Ship Island Railroad,

and Produce of all kinds will find an easy access to the Best Markets in the Country.

Labor Always in Demand,

Wages Good.

Arrange to visit us after crops are laid by if not convenient to come sooner. Many are doing so. I will sell these Lands at Prices ranging from

**\$1.25 to \$2.50 Per Acre, and on
Terms to Suit the Purchaser.**

I have some well-improved lands near Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

Use the Opportunity While You May.

For further information, write to

L. E. HALL, Hattiesburg, Miss.